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THE  
Strong Helper,  
OFFERING TO BEARE  
EVERY MANS BVRTHEN.

OR,  
A TREATISE, TEACHING  
in all troubles how to cast our burden  
*upon God: but chiefly delivering infallible*  
groundes of comfort for quieting of trou-  
bled consciences.

By JOHN HAIVVARD.

The second Edition, corrected and enlarged.

PSAL. 31.22. *Though I said in my herte, I am*  
*cast out of thy sight, yet thou heardest the voice*  
*of my praier, when I cried unto thee.*



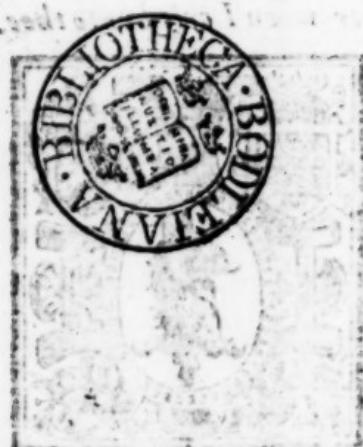
¶ Imprinted at London by JOHN BEALE,  
for William Welby. 1614.

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# REAGENTS AND METHODS

ОНИХАРІВ, ЯСИНАХАРІ А.  
або відповідь на письмо відомого лікаря  
М.І.Ляшко про відсутність у його  
засобів протидії відомим хворобам

СЛАТУИАН ИНОВА  
Документът е подписан от Николай  
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TO THE VVOR.  
shipfull and his most kind  
and louing friends, Master  
Isracl Owen, and Mis Bath  
Shaba Owen his  
wife.

**I**n the first publicati-  
on of this Treatise (the  
argument whereof is  
more agreeable to the  
hungry desires of a troubled soule,  
then to the dainty appetitie of  
them that seeke to haue their

## The Epistle

cares delighted with fine inuention) I commended it to none, but unto such as had the only neede thereof; euен to them that are weary and laden, which groane vnder that burden, whereof none can ease them, but only he that beareth vp all things by his mighty word. Heb.

13. And healeth those that are broken in heart, and giueth medicine to heale their sicknesse.

Psal. 147. 3.

At this second edition I haue been bold to publish it under your Worships name, not that I haue any higher conceit of it now, then at the first; to thinke it now worthier, then at that time, to beare it in the forehead thereof thename of any worship-

## Dedicatore.

worshipfull patron. For though it  
bee in some places altered, and in  
some enlarged: yet our booke grow  
not under our bands, as our chil-  
dren doe, to become fairer, stronger,  
and wiser by continuance of yeeres:  
but they retaine (with little alte-  
ration) their first proportion and  
members. And this little booke, as  
it was at the first, so it remaineth  
no other, then a knitting together  
(in one continuall discourse) of those  
obseruations, which in my publike  
exercise I deliuered in many Sermons,  
when I intreated of that text  
of Scripture, which I haue put  
downe in the beginning as the argu-  
ment of the whole worke.

But finding my selfe inde bted

## The Epistle.

unto your loue, in a greater mea-  
sure then I am able to make satis-  
faction for ( which loue of yours  
to me hath continued now aboue  
twenty yeeres, and aboue all other  
proofes thereof, hath lately decla-  
red it selfe in a most free and kinde  
offer of extraordinary fauour ) I  
haue been bold in this dedication to  
testifie unto you, as I was able, my  
thankfull heart, which is the best  
recompence that my weake estate  
is able to affoord. And with this  
little booke which I offer unto  
your Worshippes I offer vnto  
Almighty God, my most hearty  
praiers, that the father of mercy,  
Or God of all consolations, will ever  
continuallie vnto you, and your poste-  
rity

## Dedicatore.

riety, the abundance of his grace,  
both for a long and happy life in  
this world, and for a seasonable and  
christian departure hence, that af-  
ter your yeeres bee compleate on  
earth, you may raigne with  
Christ for euer in Heauen.

From my house in Wool-  
church this thirteenth  
of Nouember.

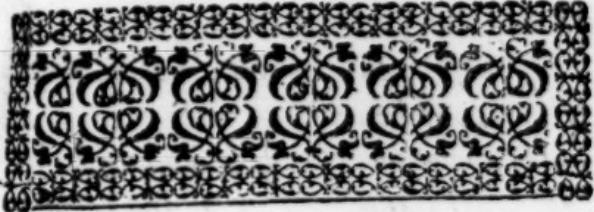
1613.

Your Worships wel-willer

John Hayward.

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8



## To him that is wearie and laden.

**S**ALOMON in the Proverbs affirmeth, that he that is full despiseth a hunnie combe. And one wiser then Salomon telleth vs in the Gospell, that the whole haue no neede of the Phisition: Idlely therefore shold I offer my labour in this treatise to them that are full, and live at ease, who bearing no burden, or in their strength not feeling what they beare, would reiect my offer as a mocke, & say unto me, Brachia da lasso potius premdenda natanti , offer your hand to him that is ready to sinke in the floud, we haue

no

## The Epistle

so neede, we sit safē upon the shōre.

If these mens securitie be sound, I  
wɪll it may be durable unto them: and  
as they haue no desire vnto, so I wish they  
may neuer stand in neede of the counsell  
conteined in this booke: this I wish them  
out of loue, though ( out of iudgement ) e  
know, if they belong to Christ, the tim  
will come, when they must beare a crosse,  
and follow him.

But with hope of better acceptation,  
I offer my counsell here following vnto  
thee, that feelest the burden that thou  
bearest, and grotest vnder the burden  
that thou feelest. Salomon in the fore-  
named place telleth vs, that to the hun-  
gry soule euery bitter thing is sweete.  
And the Lord Iesus affirmeth the sicke  
to stand in neede of the Phisitions helpe.  
Thy burden maketh thee as fainting la-  
bourer to long for releefe, and the crumes  
of Gods mercy, easing thy ouercharged  
soule, would be acceptable to thee: and  
the paine of thy diseased spir:it, more  
sicke

## to the Reader.

sick of thy tentation, then of a burning  
feaver, maketh thee desirous of the Phi-  
losophers helpe, thou criest in thy griefe, Re-  
bus succurrere lefis, helpe my greeued  
estate, and the offer and assurance of  
helpe and health cannot but bee ioyfull  
unto thee.

If thy greefe and wearines be occa-  
sioned by any troubles of this life, if it  
grow from any secular & worldly cause,  
I haue reduced all such burdenes unto  
fewer heades. Because either it is some  
want in our worldly estate, which com-  
monly is the burden and trouble of the  
multitude: or, if wee bee that way well  
stored, it is some trouble domesticall and  
neare unto vs, either in our selues or in  
our house habitation or kinred: or if we  
haue peace in our habitation, ioy in our  
kinred, friends and seruants, with life  
and health as we desire, then there is  
some more remoued person, or more re-  
moued accident, that is the cause of  
griefe care and feare unto vs: or if a  
broad

## The Epistle.

broad aswell as at home, and among strangers aswell as among friends and neighbours, we live without disturbance, yet we often finde difficulties in the duties of our callings, or we meeete with oppositions, and are wronged with mistakings, & are euill rewarded for our well deseruing. Within the compasse of one of these fourre heads fall all such secular and worldly burdens, and in the first place, I haue giuen aduice concerning these: perhaps not altogether such as some wise men, well seene and traded in worldly causes would giue, but surely such as an honest man shoulde giue, and such as he must obserue, that looketh to obtaine ease and helpe from God.

If thy trouble and greefe be of another kinde, if thy burden be spirituall, and the whole busines lieth more directly betweene God and thee, and either as an honest man thou art greeued that thou canst not serue him as thou shouldest, or so humbled that thou art greeued that thou hast

## to the Reader.

haft sinned against him as thou shouldest  
not, and fearest punishment for that sin:  
these troubles I haue reduced to two  
heades, for either the lustes of our flesh  
fighting against our soules, doe crosse vs  
in the waies of truthe and righteousness,  
so that we cannot doe the good we woud,  
and the euill we woud not, that we doe:  
and our desires being as the desires of the  
children of light, our deedes become as  
the deedes of the sonnes of darknes. Or  
else, hauing in time of our securitie, ginen  
way unto our owne lusts, unto the worlds  
allurements, and to Satans temptations,  
our sinnes are called to remembrance, are  
set in order against vs, with full mani-  
festation of the wickednes of them, & of  
all that wrath that they haue kindled in  
heauen, and of all that punishment that  
they haue deserued in hell, to the incre-  
dible terror of our conscience. Vnder  
these two heades of the lustes of the flesh,  
and accusing thoughts, of the dominion

of

## The Epistle

of sinne, and the reward of sinne, fall all those spirituall burdens, that are heauie to the honest minde and to the humbled spirit. And of these I haue giuen aduice in the second place, that if it happen to be last learned, yet it may be longe st remembred.

And because the burden of accusing thoughts is euener then the gates of hell: for it is true that Saint Gregorie saith. Inter multiplices humanae animae tribulationes, among the manifold tribulations of the soule of man, and the innumerable troubles of afflictions, Nulla est maior quam conscientia delictorum; there is none greater then the conscience of our sinnes. ( Hee might haue said, none like it, none equall unto it ) for in other troubles, which are in a fort without vs, and striue to breake in upon the heart, the troubled man ( saith Gregorie ) Ingressus in interiora mentis penetralia, entering in into the

## to the reader.

the closet of his heart, there calleth  
upon God where no man seeth: yea also  
he shutteth the dore of his heart against  
these assailing troubles, & keepeth peace  
within. But malæ conscientiæ tribu-  
lationem perferens, in arcano cordis,  
deum non inuenit: He that indureth  
this tribulation of an euill consci-  
encc, of a wounded conscience still accu-  
sing, findeth not God in the secret of  
his heart, hath not that free, as a retiring  
place, where quietly he may confer with  
God: but the plague beginneth within  
his heart, and the fire is kindled in the  
mouth of the spring, where the living  
waters of comfort should flow.

Therefore in that argument I haue  
laboured to be more full, and not onely  
in a direct path haue led the afflicted  
sinner to see his sinne to bee pardonable,  
and himselfe to be allowed, yea comman-  
ded to craue forgiuenes of it, and God  
also bound by promise to grant it: which

a

be

## The Epistle.

he will doe , and ( hauing promised ) can-  
not denie to doe , if we seeke it aright : and  
may doe without any impeachment of his  
holy and seuere iustice , hauing receiu'd  
full satisfaction in the death and sacrifice  
of his Sonne . But because the old serpent  
is subtile , and the poore sinner is weake ,  
and that cunning craftsmaister of all tem-  
tations and snares , doeth sophistically  
frame many dangerous arguments , and  
putteth them into the minde and mouth  
of the affrighted and distempered sinner ,  
making him ouer wittie to disclaime his  
part in God , and his inheritance in hea-  
uen : and ouer confident in his feare , and  
ouer resolute in his doubting , so to drive  
him ( if it might bee , and which the diuel  
doeth most desire ) into finall despaire ;  
therefore haue I at large answered those  
arguments out of the word of God , and  
with the sword of the spirit I haue cut a-  
sunder the cords of those snaring obiecti-  
ons , whiche the enemie had bound more  
fast

to the reader.

fast and close then were the cordes  
of Gordius : and i haue indenoured to  
doe this in a plaine and familiar stile.

Others dedicate their workes to hono-  
rable patrons, because they are worthy of  
honorable patronage : I haue no such opi-  
nion of mine, I offer my labour, as a lou-  
ing seruice unto thee. They seeke a de-  
fender, I seeke a reader : not one to coun-  
tenance or commend what is written,  
but one that might profit by that which  
I haue written : and therefore I present  
it to thee, that art wearie and laden, to-  
gether with my heartie praier unto God  
for thee, that it may be ( by Gods bles-  
sing ) a meanes of thy refreshing : intrea-  
ting thee to read it thorough : & againe  
to read all that part that concerneth the  
last burden which is the burden of accus-  
sing thoughts, to thee the most heauie.  
Learne thou to depend upon God, to  
fear him, and to abstaine from sinne,  
& he will be unto thee a Father of mer-

## The Epistle.

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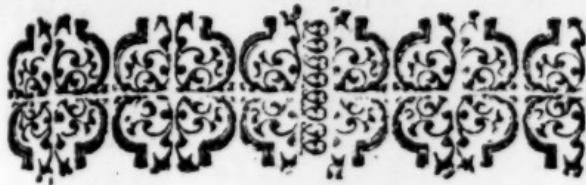
The Epistle &c.

*cy and a God of comfort. Unto whose  
mercy in Jesus Christ I commend thee,  
taking my leave this 21. of Ianuary.  
From my house in Wool-church in  
London.*

Thine in the Lord

JOHN HAIYARD.





*The Contents of the severall  
Chapters of this booke.*



HE first Chapter sheweth  
the context. And diui-  
deth the text. pag. 1.

2 The second Chapter ma-  
keth obseruation from  
the person instructing.  
pag 3.

3 The third Chapter maketh obseruation from  
the person instructed. pag. 6.

4 The fourth Chapter diuideth the instruction  
into a precept and a promise: and in the pre-  
cept sheweth what is ment by the name of bur-  
den, and setteth downe the severall sorts of  
burdens. pag. 9

5 The fift Chapter teacheth what it is to cast our  
burden vpon God in generall rules, without  
reference to any particular sort of burdens.  
pag. 21.

6 The sixt Chapter giueth warning of two par-  
ticular sorts of burdens that must not be cast  
vpon God. pag. 31.

7 Our burdens to be cast vpon God being some  
secular, some spirituall. The seuenth Chapter  
a 3 teachereth

## *The Contents*

- teacheth how to cast the first secular burden of worldly cares and want of things necessarie vpon God. pag.36.
- 8 The eight Chapter teacheth generall rules how to cast the second secular burden of domesticall troubles vpon God. pag.52.
- 9 The ninth Chapter teacheth particular rules for the casting of particular domesticall trouble vpon God. pag.71.
- 10 The tenth Chapter teacheth how to cast the third secular burden of troubles more remote vpon God. pag.113.
- 11 The eleventh Chapter teacheth how to cast the fourth and last burden of secular troubles, which is the difficulties of our callings vpon God. pag.140.
- 12 The spirituall burdens are either the rebelling lustes of the flesh, the honest mans burden, or accusing thoughts breeding terrors of conscience, the humbled mans burden. The twelfe Chapter teacheth how to cast the burden of rebelling lustes vpon God. pag.152.
- 13 The thirteenth Chapter beginning with accusing thoughts, if the sinner be charged in a generall & confused manner, with an euill heart, teaching how to seeke ease by casting that burden vpon God. pag.172.
- 14 If the sinner be charged with particular sinnes and findes them done in the time of his ignorance, the fourtieenth Chapter teacheth him how to seeke ease by casting that burden vpon God. pag.189.
- 15 If his particular sinne were committed against his knowledge, but either the sodaine tentation

*of this Booke.*

on gaue him no time to consider, or the violent temptation left him no power to resist, the fifteenth Chapter teacheith how to leeleke ease by casting thi burden vpon God. pag.197.

16 If his particular sinne were committed with full consent of will, the fifteenth Chapter teacheith how to obtaine ease by casting this burden vpon God, because onely the sinne against the Holy Ghost is vpardonable. And his sinne is pronounced not to be that sinne, whereof God neuer giveth repentance, and therefore neuer forgiueth it. pag.208.

17 Hence follow obiections made by his troubled minde. And first he obiecteth that his sinne comes so neare that vpardonable sinne, that the angry eie of heauen can se no difference: and though his sinne be pardonable, yet it is punishable: and lesse sinnes then his are punished therefore why not his. The seauenteenth Chapter answereth this obiection.

pag 225.

18 His second obiection is , the justice of heauen cannot suffer such sinne as his to passe unpunished: and the holines of heauen will not admit such sinners as hee to enter. The eighteenth Chapter answereth this obiection. And addeth encouragements from the promise of God and commandement of Christ.

pag 234

19 His third obiection is against Christ's commandement, as not pertaining to him, he may not aske forgiuenes of sinnes, because he cannot call God his father. The nineteenth Chapter answereth this obiection. pag.247.

20 His

## The Contents

- 20 His fourth obiection is against Gods promise  
as not pertaining to him, because it was Gods  
couenant with the house of Israell, and he is  
no Israelite, neither after the flesh: or after  
the promise. The twenieth Chapter answer-  
eth this obiection. pag 264.
- 21 His fift obiection is, notwithstanding Christ's  
commandement to aske, and Gods promise  
to grant forgiuenes, yet many perish therefore  
why not he? The one & twentieth chapter an-  
swereth this obiection, shewing the conditions  
of obtaining forgiuenes to be repentant to-  
ward God, faith in Christ, and charitie toward  
our brethren. pag 275.
- 22 His sixt obiection is; There is in him neither re-  
pentance nor faith nor loue. The two and  
twentieth chapter answereth this obiection.  
pag 302.
- 23 His seuenth obiection is; His heart is euен full  
of all euill thoughts. If they rise out of his  
owne heart, it is incurably euill, if the diuel  
thrusts them in, his heart is irrecoverable in  
the devils power. The three and twentieth  
chapter answereth this obiection. pag 312.
- 24 His eight obiection is this; The law of God  
curseth transgressors, hee is a transgressor,  
therefore by the law of God accursed, the  
fourte and twentieth chapter answereth this  
obiection. pag 330.
- 25 His ninth obiection is, He cannot pray, & a-  
lledgeth many impediments. The fift & twen-  
tieth chap. answereth this obiection. pag 340.
- 26 His tenth obiection in an extreame fit of his  
[disease] is this; He is forsaken of God, hee is a  
child

*of this Booke.*

child of perdition and lost, and he is a reprobate. The six & twentieth chapter answereth this obiection. pag. 368.

17 His eleuenth obiection is the height of dispaire. He saith he must and will die, and must and will be the instrument of his owne death, and alledgeth reasons for it, some to proue from the iustice of the fact, some from the aduantage. The seuen and twentieth chapter, in answere to the obiection, sheweth the foulenes of the fact. pag. 421.

18 The eight and twentieth chapter examineth and answereth his reasons, both for the suppoled iustice & for the supposed aduantage of the fact, shewing their weakenes and errour. pag. 468.

19 Being driuen from his desperate resolution, he maketh a twelfth obiection from his vneworthiness of life, and of the comforts of life, concluding that hee must and will abstaine from them. The nine and twentieth chapter answereth this obiection. pag. 517.

20 A thirteenth obiection is from the feare of death, that either he shall die before this temptation be overcome, or that it will be renewed after death, as in the proper place, for then sinnes are brought to iudgement. The thirtieth chapter answereth this obiection. pag. 533

21 A fourteenth obiection is a matter of discomforst, namely, that all things that minister delight and comfort to others, are vnto him mingled with griefe and feare. The one and thirtieth chapter answereth this obiection and conuertereth the precept. pag. 559.

22 The

*The Contents.*

- 32 The two and thirtieth chapter beginneth the promise pronounced in words answerable to his owne presen: estate. pag. 569.
- 33 The three and thirtieth chapter handlith the first part of the promise in these words he will nourish thee. pag. 578.
- 34 The fower and thirtieth chapter beginneth the second part of the promise in these words, He will not suffer the righteous to fall for euer, Mens falles are here shewed to be either into sinne or into miserie, and this chapter sheweth that God will not suffer the righteous when they fall into sin, to lie in it for euer. pag.
- 35 The five and thirtieth chapter shewereth that God will not suffer the righteous when they are fallen into miserie either inward or outward, to lie in it for euer. pag.
- 36 The six and thirtieth chapter gathereth the conclusion of all the whole treatise. pag.



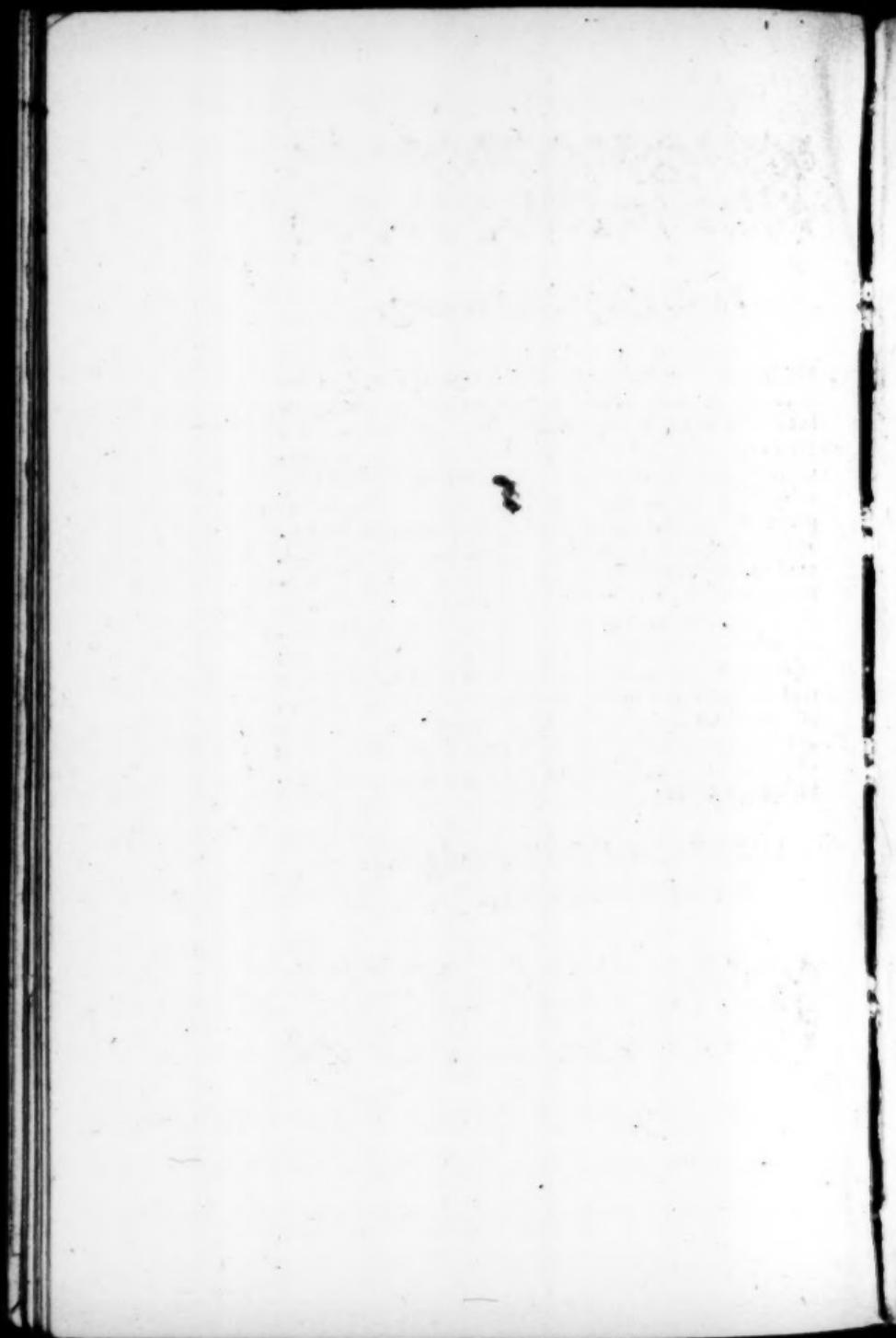


## Faults escaped in Printing.

Pag. 19.line.7 read wight. p. 23. l. 13.r. you. p. 54.l.13 for  
& r.23 p.84.l.8.r. their burde. p. 88.l.17.r. for mat man. p. 89.  
l.23.r.b. by the. p.91.l.5.r. Aramite. p. 104.l.12.r. no meate  
and l.13.r.no drinke and l.27.r.grieue. p. 105.l.13.r. repen-  
tance. p. 139.l.8 r. trieth. p. 141.l.15.r. offices. p. 152.l.26.r.  
to betraie. p. 153 l.6. for troubles. r. burdens. p. 160.l.25.r.  
pntreth. p. 164 l.6.r. meereley. p. 172.l.12.r. muster master. p.  
183.l.2.6 r. louing. p. 208.l.25. for that. r. no constancie. p.  
225.l.14 r. to shew for. p. 248.l.13.r. but l. p. 290.l.11.r.  
budding. p. 315.l.20.r. deriuied. p. 320.l.12.r. had couered.  
p. 356.l.2. r. serue the. p. 367.l.13.r. and of the. p. 360.l.12.  
r. thou knowell whereof. p. 393 l.27.r and serue him. p. 424  
l.2.r. dragon. p. 427.l.29 r. in mine hurt. p. 428. l. 3. r. they  
tocke them. p. 432.l.28.r. conjecture vnto me. p. 436.l.8.r.  
perlecu eth. p. 442.l.23.r. passibus. p. 457.l.7.r. limme. p.  
465.l.11.r. arts. p. 482.l.20.r. he receaueth. p. 490.l.11.r. cut  
of. p. 502.l.16.r. vnexpected. p. 527.l.15.r. idlie. p. 560.l.13.r.  
Without content.

Other letterall faults good gentle  
reader beare withall.







# THE STRONG HELPER.

PSAL. 55.22. *if goist*  
*Cast thy burden upon the Lord, and he*  
*shall nourish thee: he will not suffer*  
*the righteous to fall for ever,*

CHAP. I.

**T**HE violence of Saul and  
envy of his courtiers had  
bred unto David trouble  
and danger. This trouble  
and danger had affrighted  
his mind, so that trembling fear  
and horror oppressed his heart, as appears  
in the first eight verses of this  
Psalm.

His trembling, fear and horror  
made him fly unto God, before whom  
he complaineth of the most perfidious

now

B

false-

2      *The Strong helper.*

falsehood of his enemies; and at the hands of God he craueth (in iustice) their death and destruction. This appeareth in the next seauen verses of the Psalme.

By this time his mind is somewhat calmed, having vented his griefe into the bosome of God, and therfore from the beginning of the sixteenth verse he speketh in another temper, partly professing his owne comfort, and faith (whereto eu'en the falsehood of his enemies, detestable before God, gaue some strength) and partly instructing others how, in like assault of trouble, they may grow vnto like comfort.

What is  
in the text  
•xxxvii  
He professeth his owne recovered  
comfort in all these verses, beginning  
with the sixteenth, to the end of the  
Psalme (my text excepted) and he in-  
structeth others in my text.

Those whom he instructeth are such  
as himselfe lately was, namely men o-  
uercharged with some heauy burthen.

The instruction that he giueth them  
is the same that he followed himselfe  
when he was burdened, namely, by  
faith and prier to turne the burden  
upon

vpon the shoulders of God ; in these words, *Cast thy burden upon the Lord.*

The successe that he promiseth them (obseruing his instruction) is the same that he found himselfe, namely relieve helpe and deliuernace from God in these words, *And he shal nourish thee: he wil not suffer the righteous to fal for ever.*

Some profitable obseruations may be drawnen from the persons, instru-  
cting and instructed : and some from the instruction it selfe. These things shall be handled in order.

CH AP. 2.

**H**e person instructing decla-  
reth true charity, seeking to further others in obtaining mercy, as he (before) had instructed  
been furthered himselfe, according to a good rule of our blessed sauour, giuen in word to Peter, but recorded in writing for all. *When thou art converted strengthen thy brethren.* That is, when Luk. 22.32.  
thou hast found fauour with God, teach others the way how so to seeke, that they also may find the same : and

Obserua-  
tion from  
person in-  
structing

in all things impart vnto others the good that hath been imparted to thee. He that escaped a danger in the way, will he not giue warning to his neighbour that is to trauell the same way? and he that bath recovered health by any good meanes, will he not in his neighbours sicknesse, acquaint him with the meanes for his recovery? certainly an honest man will.

This rule should be kept in al things, but especially in the best things: when thou hast learned the truth, seeke to recouer thy brother out of error: when thou hast obtained grace to amend thy waies, seeke to recouer thy brother out of the bands of sinne: and when thou hast won true comfort of heart, vnto thy selfe, helpe to settle the peace of thy brothers conscience.

*John 4:29.* And when having found Iesus brought his brother Simon to him. Philip having found him brought Nathaniell to him. And the woman of Sichar having found the Messias, called her neighbours saying, Come see a man that hath told me all things that ever I did: is not he the Christ? When thou hast found

## The Strong helper.

5

found God, yea rather hast bin found of  
God in any mercy shewed vnto thee,  
teach thy brother how to goe foorth  
to seek the Lord, that he also may find  
him and be found of him.

For no man receiueth any blessing of  
God for his sole priuate yse, but that he  
should communicate the same to others  
It is a good saying of Chrysostome; It <sup>Hom. ro. 13.</sup>  
belongeth to him that receiveth, to commun- <sup>1. Corin.</sup>  
icate his good to others: and hee proo- <sup>in morali,</sup>  
ueth it by the members of the body,  
that communicate their faculties to the  
whole body, and turne priuate possession  
into publike yse: and by the professors  
of arts and sciences that communicate  
their skill and worke vnto others. And  
he doubteth not to affirme that who-  
soeuer refuseth to communicate the  
skill and blessing whatsoeuer, that he  
possesseth, to the benefit of others, hur-  
teth, yea destroith borh himselfe and  
others. Study therefore to make com-  
mo the mercy shewed to thee. This doth  
*Danid* hauing found comfort by tur-  
ning his griefe vpon God, he teacheth  
others to doe the like. Thus much of the  
person instructing.

B 3

CHAP.

## CHAP. 3.

Observation from person instructed.



HE person instructed is deciphered by his condition, intimated in the name of burden, when he saith, *Cast thy burden*: namely the man that in his soule is ouercharged with grieves and cares and feares, as with a heauy burden: such as the Lord speaketh vnto in the Gospell, saying, *Come unto me all ye that are weary and laden, and I will refresh you.* If a burden be heauy it ladeth, if it lie long vpon vs, it wearieth: so men so laden and wearied, the Lord Jesus offereth comfort. And vnto the same men, to prevent ouerlading and wearinesse, as also to procure their ease that are overladen and wearied, David giueth this instruction. *Cast thy burthen upon the Lord, and he shall nourish thee.* &c.

Of men so burdened here are wee taught, to haue compassion, and to labor by counsell and all good meanes to procure their comfort and ease. Thereto pertaines that precept of God, *Comfort yee, comfort yee my people, will your God say*

say: Speake comfortably to Ierusalem, (in the Hebrew it is speake to the heart of Ierusalem: Which phrase S. Jerome thus interpreteth *He that speaketh to him that geron. is mourneth, and is unto him a pleasing com-* Ezai 40. forter, he speaketh to his heart,) and cri unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sinnes. So that when God hath humbled his people by any crosse, that for the correction of their sinnes he laid vpon them, his compassion presently moueth, and he pitieith them, as if they had borne twise more then they deserued: and thenceforth he commandeth al mens that regard his voice, to comfort them with all good words, and to assure them of his fauour. Yea to speake vnto their heart, that is, all such words as may minister comfort to their hearts.

The Apostle Paul giueth a like charge vnto vs, saying, *Comfort the feeble minded.* And most excellently in the Epistle to the Hebrews, *Remember them that are in bands, as if yee were bound with them: and them that are in affliction, as if yee also were afflicted in the body.* We shoulde- I. Thes. 5. Heb. 13. 3.

8. *The Strong helper.*

Seeme the afflictions of others as our own afflictions, & take vpon vs in compassion that which they sustaine in passion. And both in our inward affection, and outward diligence we shoulde study and worke their releefe, as we shoulde study and worke our owne.

For we are all of the same kind, condition, and quality: and nothing is befallen them, that may not quickly fall vpon vs: also we are, & shoulde acknowledge our selues to be members of the same body, whose property (if they be neither dead, nor diuided from the body) is to feele the affliction of their fellow members, and diligently to seeke their relief. But especially finding God to be rich in mercy to vs, and euene a father of consolation, we shoulde be mercifull as our heauenly father is mercifull, and shoulde study to comfort them whom the God of all consolation loueth.

It is the precious vse that God doth giue vs of good mens company in this life, and it is the thing wherein good men doe prooue themselues to be such, when they with the balme of comfortable

table words heale the wounds of our grieved soules. It is the saying of S. Austin: *Good men euen in this life affoord us no small comforts: for if pouerty pinch vs,* Aug. epist. 121. cap. 1. *if sorrow make vs sad, if paine in our body afflict vs, if banishment or any calamity vex vs, if good men be present, which know how to reioyce with them that reioice, and to weepe with them that weepe, and in conference to speake healthful things unto vs, those sharpe things are made marnellously gentle, those heauy things are made easie, and those aduersities are borne and ouercome.* For in a good man that hath bowels of compassion, it is most true, that one faith, *egrotanti animo medicus est oratio,* his words will heale a grieved mind. Thus much of the person instructed.

C A H P. 4.

 Now we come to the instru-  
ction. Cast thy burden upon  
the Lord and he shall nourish  
thee: he will not suffer the  
righteous to fall for ever.

This instruction consisteth of two precept,  
parts, the first is a precept of aduise, the <sup>and a</sup> second premise,

second is a promise of recompence. The precept is in these words, *Cast thy burden upon the Lord:* The promise is in the rest, and he shall nourish thee: he will not suffer the righteous to fall for ever. This promise giueth assurance of mercy from God according to our want and desire: and the precept directeth vs a sure course to seeke and speed of that wanting and desired helpe.

In the  
precept,

In the precept, *Cast thy burden upon the Lord:* for the better vnderstanding thereof, it will be good to consider, first what this burden is, secondly what it is to cast this burden vpon God. These things vnderstood, the precept is vnderstood.

What bur-  
den means The name of a burden is familiar: many poore men liue by bearing burdens, and know wel the meaning of that name, when they feele the waight vpon their shoulders. But here it is vsed in a borrowed sence, for any thing that is heauy to the mind, breeding feare care and griefe: of which burdens there is great plenty in the world: and every man high and low, at one time or other, is faine to play the porter, and beare some

some of these burdens, some more heavy and some more easie, but every man some.

For order sake we may endeauour to bring these burdens vnto certaine heads, vnder which, if not all(for this fruitfull world breedeth new burdens daily) yet the most may be comprehended.

And because in some of these burdens we haue immediatly and at the next hand to doe with worldly matters, and with men, in things belonging to this life: in others we haue immediatly and at the next hand to doe with spirituall matters, and God himselfe, in things belonging to our soules, and the life to come, therefore I will diuide them into <sup>Burdens</sup> secular & <sup>spirituall.</sup>

The *secular burdens* shall againe be reduced to fower rankes, whereof the first shall be the burden of *worldly cares*, when a mans charge is great and his maintenance small, and he taketh care how to pay his debt, how to get meat and clothes, and other necessitatis for him and his; which burden is made heavy vpon vs, sometime by the immediate hand of God, sending times of dearth, and

and losses by fire, and water, and other waies : sometime by other men, as by oppressors, deceiuers, theeues, bad debtors, false seruants, and riotous children : sometime it is increased by our owne fault, through idlenesse, through plaie, through foolish bargains, through daintinesse of fare, costly apparell, and other courses of riot. And this burden may be called the burden of the multitude.

Secondly, The second ranke shall be of *domestical troubles*, either in thy selfe, thy family, thy kindred, or thy habitation. For where there is wealth at will, and that way no cause of care, yet *Job* may languish being full of diseases, *Daniel* may haue a scornfull *Michol* to his wife, *Abigail* may haue a churlish *Nabal* to her husband, *Rachel* may mourn for her children because they are not, the sonne may be riotous and disobedient, the daughter may be dishonest, and between *Amnon*, *Absolon*, and *Thamar*, the father of the family may haue griefe enough: seruants may be vnserviceable, and perhaps maintaine factions, thy kindred may be unkind, or fall into some calamity, and thy

thy next neighbour may bee thy neare and great enemy, or thy house may bee visited with sickenesse, so that thy trouble shall breed euen in the nest of thy rest, in thine house, at thy table, in thy bed, and in thy bones, and there, and from thence shall thy vexation grow, where, and from whence thou didst promise thy selfe comfort.

A third rank of these burdens shall be Thirdly, troubles more remote, growing from e- secular enemies and occasions further of . For many men haue peace at home, ioy in their obedient and louing wiues, com- more re-  
mote  
troubles.

fort in their dutifull and sober children, content in their trusty and faithfull ser-  
vants, and sweet fellowship with their kind neighbours, so that their home and habitation is their happy paradise : and yet their estate may be vndermined, by oppressors and deceiuers, their names may be disgraced by liers and flan-  
ders, and their lives brought into dan-  
ger, by bloodthirsty and malicious en-  
emies: and they touched with the cala-  
mities of their brethren abroad. Fourthly,  
secular difficulties

A fourth ranke of these burdens shall be the difficulties following the duties of our calling.

our callings. For though it be our honor and our crowne to performe the duties of our callings, yet they grow diuersly to be burdens vnto vs : sometime when more is required at our hands then wee are able to performe, either by the fault of other men, when we are called vnto publique seruices, before we be ripe and fit for them: or by our owne great fault, when we, either couetously or ambitiously, intrude into callings, that we are insufficient for, seeking the reward and honor of the place, without regard of the seruice to be done in it. Sometime we are sufficient, and also painfull, and yet either God denieth successe, to exercise vs therby, or men oppose against vs, as *Elimas* did against the preaching of *Paul*. Sometime men are sufficient, diligent, and effect the seruice laudably, but envious men misinterpret and mis-report their doings, as the Pharisees did the workes of our Lord Iesus Christ, and in stead of praise they are rebuked and reprooued, and in stead of deserued and expected reward they are in danger of punishment. In all these cases *the duties of our callings* in themselues honorable, yet

yet become heavy burdens vnto vs. Vnder these foure heads I suppose all secular and worldly burdens may be comprehended.

There are otherburthens,wherein we haue to doe immediatly with God, in things that belong to piety, to peace of conscience,& to the life to come.Those may be reduced to two heads. The first head and ranke of these burdens,are our sinfull <sup>spiritua</sup> sinfull lusts, our inbred corruptions, and lusts. infirmities, and the law of sinne in our members rebelling against the lawe of our mind,whereby it commeth to passe, that euen the best regenerate man, that feareth God, and loueth righteousness, that hath both his vnderstanding enlightened & his will sanctified, so that he wanteth neither knowledge, zeale, nor humility, yet can neither doe the good, that gladly he would, nor leaue vndone the euill that his soule abhorreth. This is no smal burden to the man that wold please God, and doe his dutie, that hee becomes his owne troubler against his owne will, and crosseth himselfe by corruption,in that wherein he taketh pleasure by sanctification. This made *Paul* the

the Apostle to crie out in these words,  
**Rom. 7.24.** *wretched man that I am who shall deliuer  
 me from this body of death?* It was death  
 to him that such corruption was so pre-  
 ualent in his fraile body. And in another  
 place he calleth the same law of sinne,  
**2Cor. 12.7** *pricke in the flesh, the messenger of satan to  
 buffet him;* because it was euer seruice-  
 able to saten, and armed his hand against  
 the holy seruant of God, so that whenso-  
 euer the Apostle did set his heart to doe  
 well, the diuell did beat him with the  
 weapons of his owne corruption. This  
 is no small burden to an honest minded  
 man.

**2. Spiritu-  
 al accusing  
 thoughts.**

The second ranke of these spirituall  
 burdens are *accusing thoughts, checkes  
 and terrors of conscience, the worme in  
 thy bosome gnawing thine heart.* This  
 burden often followeth the former, as  
**Job. 10.12.** *Zophar speaketh, When wickednesse was  
 sweet in his mouth, he hid it under his  
 tongue, and favoured it, and would not for-  
 sake it, but kept it close in his mouth: then  
 his meat in his bowels was turned, the  
 gall of aspes was in the middest of him.* That  
 is, at first, sinne in the committing of it  
 is sweet, as ratsbane & poison often is,

goeth downe merrily, and is meate and  
drinke to the sinner, and he can not bee  
wonne from it, because it is his delight:  
but at last the time commeth according  
to the saying of God in the Psalme, *I wil Psal.50.11  
reprooue thee, and set them,* (that is thy  
sinnes) *in order before thee.* According to  
this saying, God mustereth his sinnes  
together, and presenteth a view of them  
before the soule of the sinner: where the  
diuell as a great officer in that camp,  
setteth them forth in their colours, that  
all the contempt of God and of his com-  
mandements, all their vnthankfulnesse,  
and forgetfulness of their duty, all the  
violence, filthinesse, fury and disorder  
that accompanied their sinnes, appear-  
eth fresh to the sinners vnderstanding:  
and what wrath in heauen, what shame  
on earth, and fire in hell, he hath made  
himselfe worthy of, and must now looke  
for. And this turneth the meat in his sto-  
mack into  $\pm$  11, this is more deadly then  
the poison of aspes can be: then feare  
increaseth & nope decreaseth: then the  
wicked are confounded, and could wish  
hilles and mountaines to fall vpon them  
to couer them from the face of God: and

thinking to flie deserued destruction, they oft times cast themselues into eternall destruction, and with *Saul*, *Achitophel* and *Iudas*, kil themselues.

Yea the best seruants of God, when it pleaseth him to lay this burden in any tollerable measure vpon them, are exceedingly affrighted for a time. Davids words being pressed with this burden, shew the heauy load of it. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones because of my sinne: For mine iniquities are gone ouer my head, and as a waighty burden they are too heauy for me.* His affliction was great, when the griefe of his minde changed the health of his body, and left no soundnesse either in flesh or bones.

And so was it with the Prophet, and the only cause of this so great disease was, the remembrance of his sinnes, and the feare of Gods ange by those sinnes deserued. Another time laden with this burden, as he was before, he complained

*Psal. 40. 12* of his load as he had done before, saying *Innumerable troubles have compassed me: my sinnes have taken such hold vpon me, that I am not able to looke up: yeat they are more*

more in number then the baires of my heade;  
therefore my heart hath failed me Needes  
must the assault of innumerable troubles  
follow the remembrance of innumer-  
able sinnes : and these troubles, where  
they lay hold, doe depresse the heart,  
that the ouercharged waight cannot  
ooke vp to the mercy seat of God. Yea  
where faith wageth battaile against fear,  
and keepeth the field well strengthened  
with many promises, and in the end pre-  
uaileth, restoring peace to the consci-  
ence yet there for a time(vntil the houre  
and power of darknesse passe ouer) ter-  
rors are great, when the charge of sinnes  
lieth vpon the soule.

See it in him that had the greatest as-  
surance of all the sonnes of men: when  
the glorious sonne of God, our blessed  
Saviour Iesus Christ, for our redempti-  
on was to take vp, and beare the burden  
of our sinnes, it did put him to vnspeak-  
able paine, and was vpon his mighty  
shoulders a mighty burden. Hence came  
that tripled praier; *O my father if it be Mat.26.39  
possible, let this cup passe from me; neuer-  
theles not as I wil, but as thou wilst.* Thence  
came that agony that Saint Luke spea-  
keth

keth of, that being in an open garden,  
and kneeling on the bare ground, about  
the middest of night, in a cold season of

**Luk.22.44.** the yeere, he fell into a great sweat, and  
*his sweat was like drops of blood, trickling  
downe to the ground.* Thence came that  
crie vpon the crosse, which was not the  
singing of a Psalme, but the true dittie  
of sorrow, and of a depressed soule, speak-  
ing as was before prophecied of him,

**Mat.27.46** *My God, my God, why hast thou forsaken  
me?* All these grew from the burden of  
our sinnes laid vpon him, that he bearing  
our sinnes in his body vpon the tree, we  
migh be deliuered from sinne, to liue  
in righteousness. The burden therefore  
of sinne, when accusing thoughts once  
preesse and charge the conscience, citing  
vs to appeare and answer before God  
for our offences, is a most heauy burden;  
the burden of the humble, and broken  
hearted man: these are the two rankes  
of spirituall burdens.

Now vnder these six rankes, fower of  
secular burdens, two of spirituall; I sup-  
pose all those burdens may be compre-  
hended, which lie heauy vpon vs in this  
world, and cause feare, care and griefe  
vnto

vnto vs; first care of the world : secondly, domesticall troubles: thirdly troubles more remote: fourthly, the difficulties that follow the duties of our callings : fiftly the sinfull lusts of our flesh fighting against our soules: lastly accusing thoughts, breeding terrors of conscience.

CHAP.V.

**N**ou haue heard what the burden is : now let vs consider what it is to cast this burden vpō the Lord. And hereof I will speake first generally, without relation to any particular sort of these burdens : and then particularly, with relation to the particular sorts of burdens before named: and in such order as they were named, but first generally.

What it is to cast our burden upon the Lord, we may see by the words of Saint Peter, repeating this precept of our Prophet, and adding a reason in his words, and these are his words, *Cast all your care on him, (that is, on God) for he careth for you*: that is when afflictions lie

*In generall*

*1.Pet 5.7*

heauy vpon you, and carefull thoughts,  
how to bee freed from those afflictions,  
trouble your harts, quiet those thoughts  
in your selues, because your wisedome  
is defective, and your power is weake,  
and you are vnable to bring enterprises  
to passe : and doing that, which in such  
cases God commandeth and alloweth  
to bee done , commend your businesse  
and the successe of it to God by faith-  
full prayer : his wisedome is infinite, his  
power is omnipotent, and by him en-  
terprises are brought to passe. This is  
*Peters aduice* , vsing our Prophets  
words, and only changing the name of  
burden, into the name of care, because  
our burdens doe breed our care : and  
this reason hee addeth in his owne  
words, *for hee careth for you* : that is, he  
taketh vpon him, and will dispose and  
effect all things for your ease and safe-  
tie.

Phil 4.6.

This exposition of *casting our burden  
upon the Lord*, is further warranted by  
the councell of Saint Paul, saying thus;  
*Be nothing carefull, but in all things let  
your requests be shewed to God in prayer  
and supplication, with givning of thankes:*  
that

that is, whereas others wrestling with the burden of their busynesse, take much care how to accomplish what they desire, and gaze vpon their strength, their wealth, their wit and friends, to see what helpe these can affoord: doe not you in such sort trouble and turmoile your selues; but modestly considering and vsing such meanes as you haue, and giuing thankes vnto God, whether your meanes bee great or small, intreat him in your faithfull prayer to prosecute the busynesse for your not betraying your owne busynesse by sloth and negligence, yet trusting only to God, and depending only vpon his blessing for successse, faile not continually to sollicite him with your prayers.

*David* that is the speaker here, doth in another place by another speech of his, excellently interpret this, saying: *Psal.37.3.*  
*Trust thou in the Lord, and doe good,*  
*dwellin the Land, and thou shalt bee fed*  
*assuredly: delight thy selfe in the Lord,*  
*and he will give thee thy hearts desire: com-*  
*mit thy way vnto the Lord, and trust in*  
*him, and he shall bring it to passe: and he*  
*shall bring forth thy rightheousnesse as the*

*light, and thy judgement as the noone day;  
wait patiently on the Lord, & hope in him.*

Here hee gineth many precepts, and euery precept hath his annexed promise. The precepts do follow one another in a most kindly order: and together doe teach vs what is to cast our burden vp on the Lord.

Verse 3.

First he commandeth vs to *trust in the Lord*, that is, to cal to remembrance the couenant that God made with vs, and the many promises that hee hath giuen vs: and seeing hee is faithfull and true in all his promises, to trust to that couenant, and to ground our faith vpon those promises.

Verse 4.

Secondly, hee commandeth vs to *delight our selues in the Lord*, that is, to cheere vp our hearts in God, and to rejoice in him, seeing wee haue a God both wise, mighty, mercifull, and faithfull, tied vnto vs by so large promises, more worth then all friends, fauourers, and helpers in the world. And this rejoicing kindly followeth trust in God.

Verse 5.

Thirdly, he commandeth vs to *commit our waies to the Lord*: that is, after our trust is settled in the couenant and promis-

promises, and our ioy conceiuied in ha-  
ving God so tied vnto vs, then, to fall  
to prayer, and to intreate God that he  
will take our cause into his hands, that  
he will bee pleased to prosecute the  
businesse for vs: and seeing hee is the  
gouerner and disposer of all the world  
and of all causes in the world, that hee  
will vouchsafe among all other causes,  
to haue care of ours.

Lastly, he commandeth vs to wait  
*patiently upon God and hope in him*: that  
is, when trust hath begotten reioycing,  
and trust and reioycing haue together  
shewed our desires vnto God in prayer,  
then to expect in quietnes of our minde  
such issue as he shall be pleased to giue,  
not failing to hope for all goodnessse at  
his hands.

Among which degrees of our deime-  
nour to God-ward, for the referring of  
our causes to him, hee forgetteth not  
to insert this aduise, that wee doe good  
*and dwell in the land*; that is, that con-  
tinuing in our place and standing, we  
take no indirect courses, that may  
offend God, and pull a curse vpon vs in  
stead of a blessing; but that wee doe  
the

the offices of our callings, behauing our selues in all things as becommeth wise and honest men, as in the sight of God, that we may in all good conscience expect his blessing. Thus doth he teach vs to cast our burdens vpon God.

These rules being obserued, then he promiseth in all things ease of our burdens. First he promiseth sufficient main-

**Verse 3.**

tenance, saying; *Thou shalt be fed affu-*

**Verse 4.**

*redly.* Secondly, hee promiseth con-

**Verse 5.**

tent of heart, saying; *He will give thee thy hearts desire.* Thirdly, he promiseth conuenient dispatch of all thy busynesse,

saying; *And hee shall bring it to passe.* Fourthly, he promiseth iustification of all thy well doings against iniſ-construc-

*tion and slander,* saying; *Hee shall bring forth thy righteousness as the light,*

*and thy judgement as the noone day:* which all men cleerly discerne. These promi-

ses pertaine to the second part of my text, and they greatly commend the soundnesse of those rules of aduice,

whereto they are annexed.

And the rules of aduice doe interpret the casting of our burden vpon God. That my text speaketh of: and they shew

vs, that this is truely to cast our burden  
upon God, namely, in our trouble to re-  
member the couenant of God, and the  
promises of help, which as he gaue in  
mercy, so hee will fulfill in truth: and  
to trust vnto that couenant, and vnto  
those promises, that is, vnto that God  
that made that couenant, and gaue  
those promises: and thereupon to take  
heart vnto vs, and to cheere our selues  
in God, which hee calleth delighting  
in God, reioycing that we haue so wise,  
so mighty, so mercifull, and so faithfull  
a God, so strongly tied vnto vs by so  
faithfull promises: and then in this  
gladnesse of our hearts to commend our  
businesse vnto God by praier, and to  
make him our aduocate, our Atturny,  
our solliciter, our factor, our agent, put-  
ting ouer our cause wholy to him, reser-  
uing nothing to our selues, but to put  
him in remembrance from time to time  
by our praier, and carefully shunning all  
vnlawfull shifts, that flesh and bloud  
may perswade vnto, doing that onely  
that hee by his word doth command vs.  
And hauing thus left the cause in the  
hands of God, to wait patiently and  
quietly

quietly for such successe, as God shall be pleased to giue , thinking that alwaies best, which hee shall bee pleased to doe. This by *Davids* owne interpretation is that *casting of our burden vpon the Lord*, which in the words of our text hee adui-seth vnto.

*Examples  
of this cast-  
ing off our  
burden.*

Gen. 22<sup>17</sup>.

For illustration of the doctrine, rising out of these places of Scripture; Let me alledge an example or two, wherein you shall see the true practise of these holie rules. While *Abraham*, hauing left his seruants, went with his sonne *Isaac*, to the place where he was commanded to offer him vp for a burnt offering vnto God, *Isaac* spake vnto *Abraham* his father and said, *My father*, and he answered, *Heere am I my sonne*: And he said, *Behold the fire and the wood*, but where is the *Lambe* for the burnt offering? then *Abraham* answered, *My sonne, God will pro-  
vide him a Lambe for a burnt offering*. Heere is a notable example of casting our burden vpon God. *Abraham* was a true beleeuuer , and in a case of no small trouble, & burden to his soule, he faithfully intended to doe, as God had com-manded him ; and for the successe of all the

the busynesse, he laid all vpon God, and left it to the disposition of his good pleasure, saying, *God will provide*; so must we doe: and this is to cast our burden vpon the Lord.

When *Jacob*, to shunne the fury of his brother *Esau*, from whom hee had won his father *Isaacs* blessing, and also to the end that hee might marrie in his kinred, and not with a daughter of *Canaan*, as *Esau* had done, was sent by his father *Isaac* in poore estate, with his staffe in his hand toward his vncle *Laban*, by the way he vowed a vow, saying, if *God will be with me & wil keep me in this iourny which I go, and wil give me bread to eat, & cloths to put on, so that I come againe vnto my fathers house in safetie, then the Lord shall be my God, &c.* And vpon this vow and praier made, *Jacob* went forward. Here was a right casting of his burden vpon God, while desiring moderatly things necessary for him, for his foode, for his clothing, for his safety, and for his returne, hee seeketh them by no wrong courses, nor afflieth his soule with care for them, but meekly by praier beggeth them at the hands of God.

Gen.28.10

When

When *Dauid* fled from *Ierusalem*, be  
cause of the rebellion of his sonne *Absolu-*  
*lom*, and it was told him that *Ahitopel*  
that great polititian was ioyned with  
*Absolom*, being then in great heauiness,  
as hauing a great burden fallen vpon  
him, going vp the Mount of Oliues,  
with his head couered, his feete bare,  
and weeping as he went, he praied vnto

*s. Sam. 15.* God and said, *O Lord, I pray thee turne  
the counsel of Ahitophel into foolishnesse.*

*31.* And afterward, when in his way *Shemei*  
had railled vpon him, and *Abishai* in his  
heroical indignation would haue taken  
off the railers head, *Dauid* said to *Abi-*

*s. Sam. 16.* *Shai* and to all his seruants : *behold my  
sonne, which came out of mine owne bow-*

*els, seeketh my life : then how much more  
now may this sonne of Iemini ? suffer him  
to curse, for the Lord hath bidden him. It  
may be that the Lord will looke on mine  
affliction, and doe mee good for his cursing  
this day. Here doeth *Dauid* turne his  
burden vpon the shoulders of God,  
while he referreth all to his pleasure, and  
maketh request vnto him for helpe, v-  
sing in the meane time much patience.*

*The places of Scripture before alled-  
ged,*

ged, and these examples added for illustration, doe teach vs in generall maner for all burdens whatsoeuer, that this is to put them off from our owne shoulders, and to lay them vpon the shoulders of God our strong helper, namely, if in our troubles wee remember God, thinke vpon his couenant and promises, his truth and faithfullesse, his wisdome, mercy and power : and thereupon pray vnto him for his helpe , referring our busynesse wholy to his pleasure, patiently expecting, and thankfully accepting what issue he shall be pleased to send. Thus much for this point, what it is to cast our burden vpon the Lord, confide-red generally without reference vnto any particular branch of our burdens.

## CHAP. VI.



Ow we are more particularly *To cast our*  
to consider of this point of *burdens in*  
*casting our burden vpon the particular.*  
Lord, with particular refe-  
rence vnto those rankes of our burdens  
remembred before.

But before I begin with them, seeing  
we

*Two bur-* wee must speake of particulars, I will by  
*dens not to* way of caueat tell you of certaine parti-  
*be cast up-* cular burdens, that men doe cast vpon  
*on God.*

God against his liking: and they are not  
 so much burdens lying heauy vpon  
 themselues, whereof they seeke to be  
 eased by the strength and mercy of God  
 as they are burdens which with pleasure  
 they binde, and cast vpon God to vex  
 him withall. Such burdens wee are not  
 here warranted to cast vpon God.

*First in a  
 formalitie  
 without  
 piety.*

*Esay 1. 13.*

These burdens are of two kinds, by  
 two kinds of men prepared. The first  
 kind of these burdens is the *ceremonious  
 worship of God*, not accompanied with  
 true reverence in our hearts, nor with  
 the conformable practise of godlinesse  
 in our liues. This burden God doth  
 complaine of by the Prophet *Esay*, say-  
 ing. *Bring no more oblations in vaine, incense is an abomination vnto me, I cannot suffer your new Moones, nor Saboths, nor solemnme daies (it is iniquity) nor solemnme assemblies. My soule hateth your new Moones, and your appointed feasts, they are a burden vnto me, I am weary to beare them. And when you shall stretch out your hands, I wil hide mine eyes from you. They were*

were formal in the outward seruice of God: therein they did well; but because they wanted the reverend feare of God, and their hands were defiled with the bloud of their oppressions and cruelties, therefore their dutifull formality was abhorred of him that loueth truthe in the inward affections: though the ceremonies of that formality had been appointed by himselfe.

This burden is the pleasure of hypocrites, and by them prepared to weary the Lord withall, by such as feare men more then they feare God: and loue the praise of men more then the praise of God: and draw neare vnto God with their mouthes, and honour him with their lips, but they remoue their hearts far from him, and are like vnto painted Sepulchers, shining without, and stinking within, so they appeare vnto men to be holy, but within they are full of hypocrisy, and in secret commit all iniquity. This inward and hidden wickednesse is it that disgraceth their ( otherwise laudable ) outward and open obedience.

The second kind of these burdens is  
D *an open  
an wicked life*

an open wicked life, when men cast off both the feare of God, and also modesty, so that they neither make conscience of their doings in regard of God, nor their make dainty of doing open euil for feare of the opinion of men. Of this burden the Lord complaineth by the Pro-

**Amos.13** phet Amos, saying: *Behold I am pressed vnder you, as a Cart is pressed that is full of sheaves.* If a Cart be ouerladen, it lieth heauy vpon the Axeltree, that maketh a whining and groning noise, and sometime breaketh, laying both Cart and loade in the dust. So presseth they God with the loade of their sinnes, vntill hee groane vnder them, and complaine by his Prophets, and at last ouerthroweth them, casting both them and their sins by his iust judgement into hell.

This burden is prepared by bold and contemning sinners : by men that rise early to follow drunkennesse, and are strong to drinke strong drinke : by men that commit adultery, and assemble themselves by companies in harlots houses, and rise in the morning like fed horses, every man neighing after his neighbours wife : by men that lay wait

as he that setteth snares, and maketh pits to catch men, and fill their houses with the fruit of deceit as cages are filled with birds : by men that haue two kinds of waights and measures, and vse to sweare falsly : by men that say desperatly, we will doe whatsoeuer thing goeth out of our owne mouth, and our strength shall bee the law of vnrighteousnesse : by mockers that say where is the hope of his comming ? and as the Prophet *Esay* Isa.5.19. testifieth of them, *draw iniquitie with cords of vanity, and sinne as with Cartropes.* Of which audacious men that neither feare God nor man : and are neither religious to regard conscience, nor ci-tiull, to regard good name, the world is full.

These are the two kinds of burdens, the *ceremonious worship of God, without truth and piety*, prepared and throwen vpon God by dissembling hypocrits : and the *bold transgression of all law and order*, prepared and cast vpon God by wicked contemnners : these are those particular burdens, which by way of caueat I thought fit to warne you of, that you meddle not with casting these

D 2                      vpon

Upon God, least he cast both you and your burdens into eternall destruction in hell.

But our heauy burdens that presse our soules, and breed feare, care, and griefe vnto our mindes, whereof we desire to be eased, those wee may and must cast vpon God, and are, not onely allowed, but allured also to turne them off vpon him.

## CHAP. VII.

*Secular  
burdens.*

 Of these burdens, some are *secular*, concerning this world, and no way touching Heauen or Hell : and some are *spirituall* merely concerning our soules, and the life and death thereof, and the seruice and fauor of God. Of the *secular* there be foure kindes.

*The first is  
worldly  
cares.*

The first *secular* burden is *worldly cares*, when a mans charge is great, and his maintenance small : the common burden of the poore ; though somtimes also wringing the backe of the rich. This burden groweth heauy, sometimes by

by the worke of Gods hands , sending  
more charge, lesse gaines , deare times,  
and vnxpected losses ; sometimes by  
the malice of other men , some oppres-  
sing by power, some deceiuing by fraud,  
and some wafting by riot whom thou  
didst trust: and sometime by thine owne  
fault, as by sloth, by sumptuous courses  
in apparrell, diet, building, and by foo-  
lish bargaines. This burden makes men  
grone out these words , what shall wee  
eate ? what shall we drinke ? wherewith  
shall we be clothed ? how shall I pay my  
debts, maintaine my credit , and answer  
the charges of my place ?

To cast this burden vpon God is to *what it is*  
proceed by these rules : First to consider *to cast this*  
the bounty of God that giueth to all *upon God.*  
both life and breath and all things. Se-  
condly, vpon consideratiō of this boun-  
ty, to fall to praier, that he will be plea-  
sed to extend that bounty vnto thee.  
Thirdly, to apply thy selfe diligently and  
faithfully in some honest calling, where-  
in God may blesse thy hand to fill thy  
mouth , fleeing all vnlawfull shiffts.  
Fourthly and lastly to take heede of ex-  
cesse. This excesse is double, firſt the ex-  
cesse

cess of desire, which we cal covetousnes when a man is not content with that that is sufficient: secondly, the excesse of spending which we cal riot, when a man hath a humour to waste intemperately.

*Firſt to  
learne Gods  
bounty.* The firſt rule is to acquaint our ſelues with the bountyness of God that we may conceiue hope of help from his hand, wherof the Prophet ſaith, *thou openeft thine hand and filleſt al things living of thy goodpleaſure:* this bountyness of God wil appeare vnto vs, partly by the testimony of the Prophets, partly by the evidence of his own works & liberal deling with his creatures.

*Testified in  
his word.* His bountyness is testified by the Prophets, & other holy men. David thus speaketh of it: *He canſetk graffe to grow for the cattle, and bearbes for the uſe of man: that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, & oile to make the face to ſhine, & bread that strengthneth mans heart.* This is a maruelous work of Gods prouidence, & an evidence of great bountyness, that out of the drie earth he bringeth forth food for vs. Of his ſpecial care among men, to deale bountifully with them that feare him, the Prophet Esay giueth testimony, ſaying, *thus ſaith the Lord God, behold my ſervant* shall

shal eate, & you (that is the wicked, for to them he speaketh) shalbe hungry: my seruants shall drinke, & you shalbe thirsty: my servants shal reioice & you shalbe ashamed. When the wicked shal want and in their want be confounded, the righteous shal abound, and in their abundance reioyce. Excellent is the testimony of our Sauior Christ in the Gospel of S. Math. saying, Mat. 6.26. *Behold the fowles of heauen, for they sowe not, neither reap, nor carry into the barns, yet your beauely father feedeth them: are ye not much better then they?* if God extend his bounty to creatures of so smal regard, to whom also the means of prouiding their food by sowing, reaping, & reseruing is denied, that notwithstanding he sendereth them sufficiency: how much more wil he prouide for the children of men, that are of better regard with him & to whom he hath giueē means of prouiding their own food by sowing, by reaping, & by reseruing their store. Excellent is the testimony of Saint Paul among the vnbelieuing Gentiles at Lystra, vnto whom hee commendeth the true God that made the world, before the vaine Idols which they serued, saying, *hee left A& 14.17. not himselfe without witnessse, in that hee*

did good, and gave vs raine from heauen, and fruitful seasons, filling our hearts with foode and gladnesse. Such was his boun-  
ty euен toward them that worshipped  
idols, and being his creatures, he failed  
not to supply them with necessaries;  
how much more wil he not faile his own  
children, which worship him in spirit  
and truth. Such testimony do the Pro-  
phets and other holy men giue of the  
bounty of God, that openeth his hand,  
and filleth all things liuing with his  
goodnesse.

*Testified by* And the euidence of his works is ve-  
*bius works.* ry cleare, to approue vnto vs the same  
goodnesse. He giueth daily and yearly  
store of foode, and nourisheth life in all  
his creatures that participate life. But  
because the worke of God in his ordina-  
ry prouidence is not obserued and esteem-  
ed as it ought to bee; let him that is  
burdened with the cares of this life, by  
reason of want, consider the records of  
Gods bounty, making prouision by my-  
racle, when ordinary prouision failed.

*Exo.16.35.* How he prouided for *Israel* in the wil-  
dernesse forty yeares, sending them bread  
from heauen euery mourning. How he  
prouided

prouided for *Elias* in a time of dearth, 1. Kings  
causing the Rauens to bring him bread 17.4.  
and flesh every morning and every eue-  
ning, his drinke being the water of the  
riuer *Kerith*. And how after the riuer  
was dried vp, he multiplied the meale in  
the *Widowes* barrell, and the Oile in the 1. Kings  
cruse, so that there was sufficient for her 17.14.  
selfe, her son, and the Prophet her guest.  
How he multiplied another *widowes* *oile*,  
so that many vessels were filled, and a  
great summe of mony was raised to pay  
her debts and to releue her selfe & her  
sonne. And how hee prouided for the  
people of *Samaria*, when the famine  
was great among them, so that ouer  
night the head of an Asse was sould for  
fourre-score pieces of siluer, and the next  
day a mesure of fine flower was sold for  
one sicle, and two measures of Barly for  
a sicle : a thing so vnlikely, before it  
cam.e to passe, that a *great man* hearing  
the promise of it ouer night, said, *thongh*  
*the Lord would make windowes in heauen*  
*could this thing come to passe?* these & ma-  
ny other like records doe approue to vs  
the care of God for men, and his boun-  
tie towrdes them to bee such, that if  
ordinary

3. Kin. 4.4.

2. Kin. 7.1.

2. Kin. 7.2.

ordinarie prouision faile, by reason of any iudgement of his, he will by miracle prouide for his, rather then they shall want. And for the man burdened with care by reason of want, that would bee eased by casting his burden vpon God: this is his first rule, to consider those and such other testimonies of Gods bountie, that there may be grounded in his heart a good perswasion of Gods care, that hath giuen life, to giue nourishment to maintaine the life that he hath giuen.

*Secondly.* The second rule, and next steppe of ~~to pray for~~ casting his burden vpon God, is, out of ~~this bountie~~. this well persuaded heart, *to pray unto the same bountifull God*, that giueth food vnto all flesh, and feedeth the yong Ra-vens when they call vpon him; and offe-reth the pray to the yong lions, that roa-ring in their hunger, seeke their meate; and clotheth the grasse of the field with admirable beautie, that he will be plea-sed to send foode and clothes, and other necessaries for thee and thine. Therein *Ge.28.20.* thou hast *Jacob* for an example, who go-ing towards his vnkle *Laban*, by the way, in his vow made vnto God, praieth for food, and clothes, and preseruation; and

& thou hast the Lord Iesus for thy warrant in so praying, who in the Gospell teacheth vs, and commandeth vs to pray vnto our heauenly Father, for all things necessary for this life, in these wordes, *Give vs this day our daily bread.* Whose Matt.6.11 precept and prescribed order, doeth not onely commaund vs to pray for these things, but doeth also giue vs comfortable hope to obtayne all things that wee pray for.

A third rule and further degree of casting this burden vpon the Lord, is, that we take heede of all unlawfull shifts, as of theft, of oppression, of fraude, and of idle begging (by which courses men cast their burden, not vpon the back of God, but of the deuill, seeking ease and helpe at his hands) & that we apply our selues diligently in some honest calling, that wee may first earne, and then eate our bread, according to the doctrine of the apostle Paul, saying; *Let him that stole steale no more, but let him rather labour, and worke with his hands the thing which is good &c.* And in an other place speaking of inordinate walkers that refuse to worke, he saith, *Them that be such we command and exhort* Ephe.4.12 2.Th.3.10

exhort by our Lord Iesus Christ, that they  
worke with quietnesse, and eare their owne  
bread. And to such, honestly trauelling  
in some good calling, G O D will giue  
bread and all things needful, as the Pro-

**Psal. 37.3.** phet saith : *Trust thou in the Lord and doe  
good, dwell in the Land, and thou shalt bee  
fed assuredly.* And afterward hee saith in

**Psal. 128.1** another Psalme , *Blessed is every one that  
feareth the Lord, and walketh in his waies:  
when thou eatest the labor of thine hands,  
thou shalt be blessed, and it shalbe wel with  
thee.* Tremelius , according to the He-  
brew readeis it thus , *Thou shalt enjoy, or  
thou shalt be fedde with the labour of thine  
hands.* So that God blessing the labour  
of his hands , that trauellet honestlie in  
a lawfull calling, will giue him food and  
needfull things, and ease the burden of  
his charge.

Whereas the man that refuseth to tra-  
uel in an honest calling, rebelleth against  
Gods order , and maketh the burden of  
his want to be heauier . He rebelleth a-  
**Gen. 3.19.** gainst the order of God, that casting *A-  
dam* out of *Paradise* to till the ground,  
established this as a law for him and his  
posterity , *In the sweat of thy face shalt  
eate*

eate bread, till thou returne to the earth. Therefore ease and flouth must not bee the delight of him that would wincase of his burden of want at Gods handes. And that hee makeeth the burden of his want heauier, that refuseth to labour, Salomon teaches vs in the Proverbs, saying to the sluggard; *Yet a little sleepe, & Prou.6.10.* little slumber, a little folding of the bands to sleepe, therefore thy pouertie commeth as one that trauelleth by the way, and by necessarie like an armed man. The traueler commeth to thine house, when thou doest not looke for him, and when the armed man commeth he wil not be shut out. In this maner, stealingly as the traueler before thou art aware, and forcibly as an armed man, that cannot be driven away, wil pouerty & necessity come vpon him that will not take paines to earne his owne bread. Ye it is the iustice of GOD to whippe with want the idle droane, and bee forbiddeth bread to be giuen vnto them, as Pauls words to the Thessalon. declare, saying, *When we were 2. The 3.10.* with you this we warnd you of, that if there were any that would not worke, that bee should not eare : if this discipline of the Apostles

Apostles were put in practise, a number of idle men and women swarming in the Land, would quickly be reformed. But while iustice sleepeth among magistrats and officers, and charitie is become foolish among well disposed people, slouth and idlenesse, the breeders of all vngodliness, vnrighteousnesse, and uncleanenesse, liue and grow fat and lustie among vs: and true pouertie (in the little ones of *Iesus Christ*) is defrauded of her due reliete, intercepted by sturdie droanes. But our laden wight, whose burden is want and worldly care, must for his ease apply himselfe vnto some honest course of life.

*Fourthly, it  
is to fise all  
excesse.* The fourth and last rule, which pertainest to the right casting of thy burden upon the Lord, when the cares of this life, by reason of want, are heauie vpon thee, is, *to take heede of all excesse*. Now this is double, the first is the excesse of desire to get, the second is the excesse of thy minde in spending: the first excesse knowes not what is enough, and therefore is euer caring, though there bee no neede: the second excesse consumeth more then enough, and therefore maketh

keth want, and by want bringeth care  
where none needed to be, if moderation  
had been steward. The first excesse is co-  
uetousnes, the second is prodigalitie.

Many men by Gods mercie are pro- Excess of  
desire to  
base.  
vided of sufficiencie, but they are not  
therewith contented, and will still take  
care when they neede not. *Salomon* in  
his time among the vanities vnder the  
Suanne, obserued it for one, saying, *There  
is one alone, & there is not a second, which  
hath neither sonne nor brother, yet is there  
no end of al his travell, neither can his eie be  
satisfied with riches.* He had no great fa-  
mily to nourish, hee had no posteritie to  
prouide for, and yet could hee neuer be  
satisfied; the more he had, the more he  
desired, and his thirsting after wealth in-  
creased with euerie draft of gaine & ad-  
vantage that he took. He that so excee-  
deth in his desire, how can hee be eased  
of the burden of worldly cares? for, what  
God giueth for his ease, hee conuerteth  
into a new load; such men increase their  
burden, and make it heauier by endlesse  
desire.

Of this excesse *Christ* warneth vs to  
take heede, saying vnto vs, *Take heede Luk. 12.15  
and*

and beware of covetousnesse, for though a man haue abundance, yet his life standeth not in his riches. The greatest store maketh not the most secured life: and hee that thinkes to liue long in plenty, is oft sodainely taken away from all, and in his abundance did ever liue in want, because his boundlesse desire neuer thought him selfe to be full, when yet he possessed superfluitie. Therefore is contentednesse so much commended in the Scripture;

1.Tim.6.6 The Apostle Paul saith, *Godlinesse is great gaine, if a man bee content with that he bath: for wee brought nothing into the world, and it is certaine that we can carrie nothing out: Therefore when we haue food and rayment, let us therewith bee content.* This vertue of contentednesse hee must striue for, and intertwaine, that desireth to bee eased of his burden of worldly cares. And let him remember a notable

Psal.37.16 saying of the Prophet in the Psalmes, *A simal thing vnto the iust man is better then great riches vnto the wicked.* It is not so much the measure of thy possession, as Gods loue and fauour with thy possessi-  
on, that maketh it to bee an ease of thy burden: and let him learne to follow as  
near

neere as he can, the example of S. Paul,  
who thus professeth of himselfe, saying,  
*I speake not because of want*, for I haue  
learned in whatsoever state I am, there-  
with to be content: and I can be abased, &  
I can abound: euerie where in all things I:  
am instructed; both to be full, and to be hun-  
grie, and to abound, and to haue want. This  
lesson of contentednesse with things ne-  
cessary, when our desires are kept with-  
in due bounds of moderation, helpeth  
greatly to ease him that is pressed with  
the burden of worldly cares, by reason  
of some wants.

Phil. 4.11.

The other excesse is the excesse of spending: that excesse is vnichristianesse, prodigalitie & waste, whereby many that had  
no burden of this kinde, and were well  
prouided for, doe make vnto themselues  
a burden of want, to breake their owne  
backe withall. And I thinke there was  
neuer age, wherein this excesse was so  
excessive as in this age, while soone man  
looseth at play in a day, more then he ga-  
thereth of his reuenew, or winneth by  
his labor in a weeke, perhaps in a yeele  
some man spendeth in idle iournies, or in  
merrie meetings abroad, that which would

E serue

serue to feede and clothe the family at home: some man spendeth in beautifying the house for shew, in furnishing the table for gluttony, in pursuing idle pleasures for vanitie, farre aboue the proportion of their estate: and in decking the body with rich attire, all moderation is exceeded: so that a yong man wasteth more silke in his garters and shooe-strings, then his grandfather (yon the greatest feast day) did weare in all his apparel. And I know it, that some haue all the points they vse tagged with gold, as little looked after, and as soon lost as if they were of brasse. By which courses, before they are aware of it, they bring a faire portion to beggery; for excessie and riot are in a mans estate as moatches in his garment. The moatch makes a garment to be ragges before bare thredes be scene: euен so excessie and riot beget in a mans estate wat and neede before it be espied. It is the

*Pro.11.17. He that loueth pastime  
shalbe a poore man, and he that loueth wine  
and oile shall not be rich. Vaine pleasures  
and sumptuous fare make a man poore.*

*Pro.23.21 And in another place, The drunkard and  
the glutton shall be poore, and the sleeper  
shall*

þall be closhed with ragges. Excesse of meates and drincks makes a man a beggar: and iulenesse will suffer no wealth to cleave vnto him. These are the two excesses, desire to haue, which is couetousnesse, and spending that thou hast, which is prodigalitie: that he mult take heed of, that would be eased of the burdens of care growing from want.

Call these rules to minde; in them thou hast sure direction how to turne the burden of thy care, growing from want, vpon the shoulders of God for thy ease. First make thy soule acquainted with the *bountie* of God in prouiding for his people, by considering the testimonies and evidences thereof, that thou maiest trust in him. Secondly, being perswaded of Gods bountie, pray him to extend that bountie vnto thee. Thirdly, use faithfull diligence in some honest calling, shunning all vnlawfull shifts, which are never blessed. Fourthly, take heede of all excesse; of the inward excesse of desire in thy hart, and the outward excesse of waste in thy spending. Hee that doeth these things, casteth his burden vpon God in the cares of this life, and shall not bee

*PL. 37. 3. 19.* disappointed . To him pertaine these promises, and all such like, *Thou shalt be fedde assuredly ; and againe after, In the dayes of famine they shall haue enough.* Thus much for the first particular branches of burdens , euen the burden of worldly cares.

## C H A P. 8.

*The second  
secular bur-  
den is do-  
mesticall  
troubles.*



HE second branch of these particular burdens, is the burden of *domesticall troubles*, which may bee heauie vpon him that is farre and free from the former burden, hauing for wealth the world at will . I call them *domesticall troubles*, when the matter and occasion of his trouble is neare vnto a man: as in these cases; When strife and offence ariseth between husband and wife , betweene parents and children, betweene masters and seruants , and betweene neighbour and neighbour : or when the hand of God, in some grieuous calamity, in some dangerous sickenesse , or in death is heauie vpon thy selfe, thy wife, thy childe, thy seruant, or some other of thy familie, or some

some neare friend. This is a grieuous burden, when a mans vexation breedeth in the very nest of his rest, as in his house, his table, his bed, and his bones. And this is domesticall trouble.

This burden you may see by the cases before named to be very variable. For the casting of this burden vpon God, there are many rules: some are more common to be obserued in all domesticall troubles; some are more priuate, fitting for this or that domesticall trouble. In this chapter I will set down those rules that are common to all these troubles.

And first of all, it is a common rule, in all these troubles, pertaining to the right casting of them vpon God, that we arme our soules with patience, and quietly beare whatsoeuer God is pleased to lay vpon vs. For shall we be willing only to receive good things at the handes of God, things agreeable to our hearts wish, and when he is pleased, eyther for our triall, or for our correction, or for any other holy cause, to lay vpon vs euill and hard things, vnpleasant to flesh and bloud, shall wee then murmur against

E 3      his

*To cast this upon God, rules generally & particular.*

his worke? God forbid. Job iustly reprooueth such a course, saying to his

**Job 2.10.** wife; *Shall we receive good things at the bands of God, and not receive euill?* As when good things come, it is fitte to acknowledge Gods free mercie, and to be thahkefull: so when euill things come, it is fit to acknowledge Gods holy iustice, and to be patient. And this course of casting our burden vpon the Lord, our blessed Saviour the Lord Iesu Christ commendeth vnto vs, and a sure way of

**Mat.11.39** finding ease, saying vnto vs, *Take my yoke on you, and learne of me, that I am meeke and lowly of heart, and you shall find rest vnto your soules:* that is, whatsoeuer burden falleth vpon any of you, either after my example, or for my sake, (which I account to be my burdens, for I labor in him that labors vnder those burdens) let him not murmur, let him not spurne impatiently against it: but let him take it meekely vnto him, as I did my death. This shal bring ease to his soule, for this is to cast his burden vpon God, while for Gods sake he is willing to beare his good pleasure.

This patience while continued, will make

make thy yoake easie, and thy burthen *Patience easeth by breeding joy.*  
ight; and whilst others crie and com-  
plaine, thou shalt reioyce in God: there-  
fore haue the Apostles, both in their  
practise and in their doctrine, ioyned to-  
gether patience and reioycing in the  
times of trouble, because continued pa-  
tience breedeth ioy. Of their practise  
joyning patience and reioycing toge-  
ther, *Paul speaketh thus;* *Also we reioyce in tribulations,* Rom. 5.3. *knowing that tribulation bringeth foorth patience, and patience ex- experience, and experience hope, and hope maketh not ashamed.* Such was their pra-  
ctise. Whiche while hee reporteth, doeth  
hee not therewithall deliuer, that trou-  
bles patiently borne, doe giue experi-  
ence of Gods fauour, giue hope in Gods  
mercie, and breed a confident and va-  
daunted spirit: and these three, expe-  
rience, hope, and confidence are the  
grounds and true supporters of ioy. Of  
their doctrine preached to others, *James the Apostle shewes vs what it was,* say-  
ing, *My brethren, count it exceeding ioy,* James 1.3 *when yee fall into divers temptations: know- ing that the trying of your faith bringeth foorth patience: and let patience haue her*

perfect worke, that yee may be perfect and entire, lacking nothing. In their practise, could this course be kept in wisdom? In their doctrine, could this rule bee given in soundnesse, if the patient bearing of all our troubles were not a readie and very soueraigne way of casting our burdens vpon the Lord for our ease? therefore haue care of this in the first place, to possesse thy soule in patience.

*Reasons  
why to be  
patient.*

And if it seeme to any man a hard thing to bee patient in trouble, let him not feare to attempt, euен by this course of patience, to cast his burden vpon the Lord. For there are many reasons, that perswade threunsa. First, the burden, while it continueth, is a sure testimonie of Gods loue vnto thee. Paul in his Epistle to the Hebrews saith, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him: for whom the Lord loueth he chaseth, & bee scourgeth exercie sonne whom he receiuesth.* The chastisement of the Lord by these troubls, is an euidēce of his fatherly loue: and therfore we ought with the patience of children to beare it. Secondly, while God out of his loue continueth the

the burden of this trouble vpon thee, he doeth it only for thy good. As the same Apostle teacheth vs. in the same Epistle, saying, *Hee chasteneth vs for our profit,* Heb.11.10  
*that wee may be partakers of his holinesse.* The effect of those troubles intended of God, is our benefit, that wee may bee brought to haue neerer fellowship with God in holinesse; and therefore they are to bee borne with patience. Thirdly, though God seem to continue our burden long, and in the meane time to shew small kindness vnto vs, yet sure the end of them will be with a blessing; As Moses saith of the worke of God, leading the children of Israel for many yeres together through a wearie wildernes, that he did it *to prooue them, that he might doe them good in the latter end.* Deut.8.16 And if the conclusion of our trouble, like the wretching of Jacob, shall be with a blessing, it is to be born with all patience. A fourth reason there is to be regarded aboue all other reasons, & of force to make a man patient even in the fire, namely, that if wee suffer with Christ, wee shall raigne with Christ, and when we haue endured patiently a while on earth, we shalbe rewarded.

warded honourably for euer in heauen.  
Hereof the Apostle Paul thus speaketh;

**2. Cor 4.17** Our light affliction, which is but for a season, causeth unto us a furre most excellent, and an eternall weight of glorie. Affliction shall bee rewarded with most excellent glory: light affliction with a weight of glory : and momentarie affliction with eternall glorie : therefore to bee borne with all patience . He that considereth these things, that if God do send trouble , it is of his fatherly loue vnto vs as unto sonnes : that in these troubles he onely intendeth our good , to bring vs to haue fellowship with him in holynesse, that our troubles shal bring peace and a blessing in the end : and lastly, that GOD will bring vs from a Crosse to a Kingdome , and turne our Crowne of thornes into a crowne of glory : He that considereth these things will bend his heart to beare his burthen patiently. Whereby hee certainly turneth his burden vpon God for his great ease , making a heauy burden to be light, (which while it is patiently borne) melteth and falleth off from the heart , like raine falling from the high grounds : so that after

ter a while he despiseth the troubles, that at the first were fearefull vnto him ; and they seeme vnto him moale hils , that at the first shewed (a farre off) like mountaines. This is the first common rule of casting our burden vpon God; alwayes to be obserued.

By this rule , if it be *Husband or Wife* Vse of: his  
patience in  
domestical  
troubles. that causeth vnquietnesse, we are taught to suffer their vnquietnesse, whome wee can neyther reforme nor remoue , and not to make a great flame of a small sparke , by prouoking the vnquiet to more vnquietnesse. If it bee *Parents or Children* that cause vnquietnes, *Parents* must be honoured, and *Children* must be cared for , though in some things they grieue vs : and God may amend them at thelast, if wee in the meane while, bearing patiently their infirmitie, continue our dutie to them , and our prayers for them. If it be *Masters or Servants* that cause vnquietnesse, the *Servants* in patience must bee subiect to their *Masters* with all feare, not only to the good and curteous, but also to the foward: they can not shake off their Masters, while the dayes of their seruite continue:

tinue : and the maisters in patience must  
do vnto their seruants that which is iust,  
not omitting any meanes whereby they  
may reforme them : and in the end, the  
master hath power to ease himselfe of an  
incurable euill seruat, by dismissing him.  
If it be neighbour against neighbor that  
causeth vnquietnesse, this rule teacheth,  
not to render euill for euill, nor rebuke  
for rebuke; but contrariwise in patience  
to blesse , and to doe all good offices in  
neede , whereby thou shalt haue peace  
in thy heart , howsoever thy neighbour  
bee disposed to contention . And if thy  
home-trouble bee painefull sickenesse, ei-  
ther vpon thy selfe, or vpon some of thy  
houshold, or some other neare and deare  
vnto thee: this rule teacheth thee (what-  
soever other meanes for recoverie of  
health be vsed) to beare thy visitation  
meekely , humbling thy selfe vnder the  
mighty hand of God in euery thing. If thy trouble  
bee the death of any whole  
life: thou didst desire, this rule will teach  
thee ( knowing the death of the righteous  
to bee vnto them the beginning of  
true life ), to giue glorie to God with a  
quiet mind . This patience in all things  
will

will give thee ease of thy burden, according to the saying of our Sauiour; *Take Mat. xi. 29 my yoke on you, and learne of me, that I am meeke and lowly in heart : and ye shall finde rest unto your soules.* This is one common rule.

A second common rule in all these *The second troubles*, pertaining to the right casting *generall is* of them vpon God, is, that we pray vnto *prayer.* God, craving his helpe, who for ought wee know, hath therefore layed these troubles vpon vs, because we haue been negligent in prayer: that now feeling sensibly in our sorrow, our neede of his helpe, wee might amend our old negligence, and fall to praier. And surely, whether God did send our troubles for that cause, or no; yet this is most sure, that prayer is a most profitable course for the easing of our trouble: which God commandeth with promise of ease, saying by the Prophet, *Call upon me in the day of trouble, so will I deliuer thee, and thou shalt glorifie mee.* And the Saints haue alwayes vsed it with happy successse of ease. As the Prophet testifieth, saying, *These called vpon the Lord and bee Psal. 99. 6. beard them.* So did *Jacob*, when return-  
ing

ing from his vuckles, hee heard that E-  
saу was comming forth against him with  
four hundred men, hee said thus vnto

**Ge 32.11.** *God, I pray thee deliuer me from the hand  
of my brother, from the hand of Esau: for  
I feare him, lest bee will come, and smite  
me, and the mother & upon the children:*  
And according to his desire, God deli-  
uered him from his feare: for his brother  
and hee met in peace, and departed one  
from another in peace; so did Moses,  
when the *Egyptians* pursued the *Israelites*,

**Ezo.14.15** *giptians before the red Sea, The Lord  
sayd vnto Moses, Wherefore criest thou  
unto mee? for Moses in his heart prayed  
earnestly vnto God, and God did deli-  
uer him from his feare, opening a pas-  
sage for the *Israelites* thorow the wa-  
ters of the red Sea, and drowning in the  
floud the *Egyptians* that presumed to*

**Exo.14.30** *follow: so that Israel sawe the *Egyptians*  
dead vpon the Sea banke. Wee neede  
not stand vpon particular examples, ha-  
ving a generall rule that neuer sayleth,*

**Pl.145.18.** *the Prophet saying, The Lord is nere  
vnto all that call vpon him, yea, to all that  
call vpon him in trueth: bee will fulfill the  
desire*

efire of them that feare him, he also will  
buare their crie, and will helpe them. Now  
seeing the saints doe thus in their trou-  
bles pray vnto God for ease, and do thus  
as the hands of God obtaine ease when  
they pray in their troubles, it is euident,  
that to pray vnto God in our strouble, is  
a worthy rule of casting our burden vp-  
on God in all domesticall, yea in al what-  
soeuer troubles.

And let no man say, there is no need <sup>Need of</sup> ~~prayer~~ in these troubles to trouble God with ~~prayer~~  
our praiers, because he knoweth both  
what we suffer, and what himselfe hath  
determined to do, for these reasons thou  
oughtest the more gladly to pray, be-  
cause God doth vnderstand thy want  
before thou complaine, and is deter-  
mined to succour before thou intreate  
him thy labour with such a God cannot  
be in vaine.

And this know, thou hast great im-  
ploiment for thy praiers in these and  
such like troubles. First thou hast neede  
to offer vp praiers vnto God for thy selfe <sup>First for</sup> ~~thy selfe~~  
that he will giue thee patience and wise-  
dom to demeane thy selfe aright vnder  
these troubls, that thou maiest neither  
bc

be a murmurer against God, grudging at those troubles nor increase thy troubles by dealing indiscreetly, and forwardly with them that are the causers and occasion of thy troubles: nor maiest erre, and be wanting in vsing good remedies to heale and reforme them that are the causers of thy troubles. And if thy domesticall trouble be sicknesse in thine owne body, how necessary it is to pray vnto God, to giue thee patience to send thee health, to forgive thy sins, and to prepare thee for death? when *James* the Apostle exhorteth to rejoice for temptations, and to continue in patience, till patience haue her perfect worke, because these things require an extraordinary wisedome, he further advisest vs to pray vnto God for that wisedome saying; *If any of you lack wisedome, let him aske of God, who giveth unto all men liberally* Giuing to vnderstand by that advise, how necessary it is in the time of trouble, to vse praier for thy selfe, that thou maiest demeane thy selfe patiently and wisely, to glorifie God in thy trouble, to profit by the same trouble, and not to increase the same; but safely

safely to grow out of it, and to recover  
peace and health.

Secondly, thou hast need to offer vp *Secondly,*  
praiers vnto God for them by whose *for them*  
meanes thou art troubled, or for whose *that trou-*  
sake thou art grieved. *ble or*  
*grieved thee;*

Sometime thou art vnkindly vsed, ei-  
ther by thy husband or wife: either by  
thy parents or children, or such as haue  
stept into the roome of parents and chil-  
dren, and haue those names by law giuen  
them, not by nature due vnto them: or  
else by thy master or servant: or by some  
friend or neighbour. For these thou hast  
great cause to pray vnto God that he  
will giue them better minds, and let  
them see their fault with mislike of it,  
and see what becometh them to doe,  
and give them a heart to doe it. If they  
continue in their frowardiesse, shall they  
not continue to be troublers vnto thee?  
then as thou desirest an end of the trou-  
ble that they put thee to, so desire that  
God will giue them a better and wiser  
heart. This rule is included within that  
more generall rule of our Sauiour Christ  
in the Gospell, *I say unto you, love your e-*  
*nemies, blesse them that curse you, doe good* Mat. 5. 44

to them that hate you, and pray for them  
that hurt you, and persecute you. If we  
ought to pray vnto God for all that hurt  
vs, then also for them of our owne house  
habitation and kindred that hurt vs: and  
so much the rather for those at home,  
and so neare vnto vs, because they haue  
more opportunity to hurt vs, then they  
that are farther of. And what are we to  
beg in praier for them? Two things: one  
that God would forgiue their fault,  
which we also must forgiue. Another  
that he will giue them a heart to see, and  
to amend their fault. God in his holy  
justice doth therefore many times stir  
vp domesticall troubles to men, because  
they are negligent in domesticall praier  
neuer commeding vnto God either hus-  
band or wife, child, seruant, kinsman,  
friend, or neighbour, neuer making any  
request for grace and wisedome to bee  
giuen vnto them. When *David* had  
brought the Arke of the Lord into the  
place that he had prepared for it vpon  
the hill of *Sion*, and had offered burnt  
offerings and peace offerings, it is said,  
that he blessed the people in the name of the  
Lord of hosts, that is, he praied the Lord  
of

of hoasts to powre downe his blessings  
vpon them: and hauing distributed flesh  
and bread and wine among them, and  
they therewith being departed home,  
it is said that then *David returned to*  
*bleffe his house,* that is to pray vnto God  
for them of his house, that they might  
prosper, and that he might liue a com-  
fortable life among them. Also *Isaack Gen.25.22*  
praised unto the *Lord for his wife.* And *Gen.49.48*  
*Jacob blessed all his sonnes,* every one of  
them blessed he with a severall blessing. And  
*Booz the Bethlemite* comming into the  
field, among his seruants and reapers,  
saluteth them with a prayer vnto God  
for them, saying, *the Lord be with you.* Ruth.2.4.  
Dan.6.10.  
And *Daniels custome was,* three times a  
day in his house, to pray vnto God, who  
praying in his family, could not in his  
prayers be unmindful of his family. From  
so holy and worthy examples, learne  
thou to pray for thine: while thou en-  
joyest peace with them, pray that they  
may not prove a trouble vnto thee: and  
when thy troule growes from thē, pray  
that God will giue them a mind more  
agreeable to peace. So fit for the ease of  
thy burden, is prayer for them by whom

thou art troubled.

Sometime thou art not vnkindly vsed by them, yet thy trouble groweth from them, while thou art grieued for some calamity hapned vnto them, and takest care for the helping of them. In this case there is speciall neede of praier to be made for them. And it is a speciall point of casting thy burden vpon God. God speaking to the Israelites, saith of him-

**Ex.15,26.** *I am the Lord that healeth thee;* that is, all the health and helpe both of thee and thine must come only from my hand. And in another place, *I kill and give life, I wound and I make whole.* That is,

**Dent.32.** send sicknesse danger and hurt, to make

**39.** men seeke vnto me: and againe I restore health safety and peace, when men doe seeke vnto mee. And these things being the workes of Gods owne hand, they should faile very much, of casting their burden vpon God, that being burdened with griefe for the sicknesse and calamities of their neighbours, friends, kinsfolke, and family, should forget and neglect to pray to God for them. *David* praied for his child in a most humble and earnest manner when it was sicke.

For

For David besought God for the child, and fasted, and went in, and lay all night upon the earth. The Centureon whose faith is commended in the Gospell, praied vnto the Lord Iesus for his sicke seruant, saying vnto him, *master my seruant lieth sick at home of the palse: and when Herod had cast Peter into prison, with purpose, after the feast, to bring him forth to the people to be slaine, earnest praier was made of the Church unto God for him.* The saints of God haue alwaies obserued this as a most safe and sure rule of casting their burdens vpon God, when they were troubled and grieued for the sicknesse and calamitie of others, to pray vnto God for them, to restore their health, their peace, their liberty, and their comfort: that in the recovered comfort of them that were afflicted, they might recover comfort that were afflicted for them. There is therefore in these domestical troubles imploiment for thy praiers to be offered to God for them, either by whose meanes thou art troubled, or for whose sakes thou art grieued.

<sup>2.Sam.12.</sup>  
26

<sup>Mat.8.6.</sup>

<sup>Act.12.5.</sup>

Thirdly, thou hast need to offer vp <sup>Tthirdly,</sup> <sup>for all the</sup> praier vnto God for the rest of thy fami- <sup>rest,</sup> lie,

ly, of thy kindred, of thy friends, and of thy neighbors, whether thou be wronged by the yniust and ynkind dealing, or else grieved for the calamity and sicknesses of some: that neither the sinne of them that wrong thee, nor the calamity of them for whom thou art grieved, may spread any further, to the corruption and damage of the rest. If *Esau* grieue his father *Isaack*, and his mother *Rebecca*, by taking a wife of the daughters of *Canaan*, haue not *Isaack* and *Rebecca* cause to pray to God for *Isaacob* their other sonne, that he may not doe as his brother had done? when certaine of the followers of the Lord Iesus Christ had left him, taking offence at some words of his (concerning the eating of his flesh and drinking of his blood) which they vnderstood not, *Iesus* said to the twelve, *will ye also goe away:* he was carefull that an euill example might not spread like a contagious sicknesse, to corrupt the whole company of his disciples. And (more agreeable to the cause that wee haue in hand) when *Judas* one of his family (the diuell entring into his hart) had covenanted with the Priests and pharisees,

sies, to betray his master into their hands  
the Lord Iesus, heauily charged with a  
burden of trouble, growing from his  
treason, taketh occasion from his wick-  
ednesse, to pray vnto his father for the  
rest, saying, *Those thou gaueſt me haue I* Ioh.17.12.  
*kept, and none of them is lost, but the child*  
*of perdition, that the scripture might be ful-*  
*filled. And now come I to thee, and these*  
*things ſpeak I in the world, that they might*  
*haue my ioy fulfilled in themſelves, &c.*  
The child of perdition (*Iudas the traitor*)  
being lost, the Lord bath care of the rest  
and praith for them, that they might  
euer reioice in him. Euer ſo euer lo-  
uing man, that can take pleasure in the  
health and honest cariage of his friends,  
neighbours and family, when one is ill  
at ease, and when one doth giue offence,  
he will heartily pray to God to pre-  
ſerue the rest, that they may continue  
in health, and that they may continue to  
deale iustly, honestly, and dutifully. This  
triple imployment for thy praier thou  
haft in the time of thy *domesticall trouble*,  
for thy ſelfe that art troubled or grie-  
ued: for them by whose meanes thou art  
troubled, or for whose ſake thou art

grieved: and for the rest. This is the second common rule of casting thy burden vpon God in domesticall troubles, namely that thou fail to praier: accor-

**Iam. 5.13.** sing to the saying of S. Iames, *is any among you afflicted, let him pray.* Now let vs see what other rules, as more particular, are to be added to patience and praier.

### CHAP. IX.

Particular  
rules of cast-  
ing these  
troubles up-  
on God.  
These trou-  
bles are  
wrongs or  
griefes.

**H**ese domostical troubles being of diuers sorts, let vs first distinguish them into two rankes: because it is either sicknesse, death, or some calamity, that is happend to thy selfe, or to some other neighbour friend kinsman, or of thy family, for which thou art, out of thy loue and compassion to others, and out of sence of thine owne euill greeued: Or else it is some wrong offered vnto thee by others, in their vnthankfulnessse, disobedience, vniustice, or forwardnesse, out of which springeth iuquietnesse and vexation to thee; with this latter member of wrongs

let

let vs first begin and see what it is to cast  
this burden vpon God.

First here let the wronged person that  
beareth the burden consider whether <sup>wrongs occa-</sup>  
<sup>sioned</sup> <sup>sometime</sup> the occasion of these burdens grew of him <sup>by our</sup>  
selfe or no. For so it oftentimes commeth selues.  
to passe, that the vnkindnesse of the hus-  
band prouoketh the wife to some such  
course, as turneth after to the husbands  
trouble. And likewise the disobedience  
of the wife may driue the husband vnto  
that course that after becommeth her  
heauy burden. Can the party that first  
did wrong without prouocation, be of-  
fended with the party, that in the second  
place did amisse being prouoked? Som-  
times the sondnesse and negligence of  
parents, that wil not instruct, nor (when  
neede is) correct their children, nor in  
any thing restraine them of their owne  
will, or else the euill example of the pa-  
rents, makes them become wanton, dis-  
ordered, and euill conditioned, as it fell  
out in *Hell* his children: and in the end  
the parents see and heare things of their  
children, that grieue their hearts, and  
out of their disobedience, and insolency  
they are wronged, and it cannot be o-  
therwise,

wife, folly cleaving to the soule of the childe, but that, when the soule is not husbandly tilled by the discipline of the parents, it must bring forth weedes of euill behauior. Sometime the child that complaineth of the ynkindnesse of parents, hath by his owne folly, by his disobedience and riotous courses gien vnto his parents ( of themselves tender and louing inough) cause to be vnkind, to change their countenance, to shorten their allowance, yea to shut the doore against him, and to settle his inheritance vpon some other. So likewise the master sometimes hath no care at home to teach his seruants to know and feare God: and if he goe to the house of God himselfe, he careth not to bring his seruants with him: or if he bring them with him, he looketh not whether they stay there or no: or if they stay, whether they marke and learne any thing or no: these are not the studys of his heart. He suffereth them also to exceede decorum and comelinesse of seruants in their apparel, and to be abroad at vnseasonable times, with other yong persons ( and what youth and liberty, wanting an ouerseer,

er, will doe, wise men know: ) also by his owne euill example of riot and vngentilnesse, hee becomes vnto his seruants a plaine corrupter, they thinking themselues out of danger of reproofe, while they tread in the steppes of their masters and gouernours: or else an euill master dealeth vnjustly and vnkindly with a faithfull seruant, and being so brought vp, and so prouoked, no marvel if at length they breed their Masters trouble. Sometime the seruant, being both well taught and well intreated and hauing no iust exception against the government and vsage of his Master, out of the lewdnesse of his owne euill heart, or harkening to the counsell of ill company, becommeth disobedient and vngodly, and prouoketh his master to take strait courses with him. Sometime also an vndiscreet man, dwelling by a neighbour of peaceable disposition, presumeth vpon his neighbours softnesse, and offereth him wrong in such manner, as ouercommeth patience, and makes the quiet man to stir againe: and then hath he trouble in his habitation, and feeleth himselfe compassed with

with troubles more then he looked for: in all these and like cases, the grieved man is the occasion of his owne burden, in these domesticall troubles.

*How to  
cast those  
wrongs vp.  
on God.*

When he findeth this: then to cast his burden vpon the Lord for his ease, is to reforme the errors of his owne misgovernement, and to looke better to the waies of his family: and to reforme the errors of his owne life, that hee give better light vnto his owne housshould, and draw them backe to goodnesse by his example, whom hee had corrupted before, and to giue satisfaction to his neighbour whom hee had wronged, and to abstaine from after-wronging of him. Thus stopping the fountaine of cause giuen by himselfe, the stremme of offence takē by others wil soone drie vp (the common rules of patience and har-ty praiere to God, withal not neglected.)

If thy vnkindnesse to thy wife, and thy bad husbandry made hir vnquiet, vse her more kindly, and proue a better husband, and she shall be quiet. So let the wife by more dutifull and modest behauisour recouer hir husbands loue.

If neglect of discipline, with too much remis-

remisnesse in gouerning children and seruants, and thine owne euill example among them were cause of their disorder, vse thy fatherly and masterly authority better, and giue a better example, and thou shalt haue them in better obedience. The child also and seruant, becoming more obedient and more faithfull, shall soone recouer the loue and fauour of their Parents and Masters.

And if thy neighbour were prouoked to vex thee, because thou hadst first iniuriously vexed him, make thy peace with him for the first wrong, and abstain from offering a second, and hee will liue in peace with thee.

Surely if the occasion of a mans domesticall trouble grew from himselfe, this is to cast his burden vpon God for his owne ease, in the feare of God to remooue the occasion, to reforme the disorder in himselfe, to giue satisfaction, to secke reconciliation, and to hold a better course afterward: and to doe this in patience, ioyning withall praier vnto God, that he wil giue, both to himselfe, and to them that were his troublers, wisdome and grace, that hee may no more

more glue, and they may no more take any such offence.

*Not occasioned by our selves.*

*1.Sam.12.3*

*Psal. 7.3.*

But if a mans domesticall troubles grow not from himselfe, giuing the occasion, but onely from their owne euill heart, that troubled him, so that he can say as *Samuel* did : *Whom haue I done wrong to ? Or whom haue I hurt ?* And as *David* said, *O Lord my God if I haue done this thing , if there be any wickednesse in my hand , if I haue rewarded euill to him that had peace with me , ( yea I haue delivered him that vexed me without a cause)* then let mine enemy persecute my soule and take it. If the burdened man be himselfe faultlesse, and the euill heart of the euill doer be the onely fountaine of his euill deede ; as the Scriptures testifie , and daily experience shewes it to be most true , that there are such neighbours, and such domestikes, that of themselues without cause giuen , are troublesome : as froward wiues , with whom it is as vntquiet dwelling as with a Dragon: and euill husbands that haue neither wisdome nor honesty to respect the weaknesse of the womans sex , and to intreat them with due mildnesse ; and children riotous

riotous and disobedient, that will be ruled by no counsell nor order of parents: and parents so vnnaturall and carelesse, that they haue no regard of their children: and seruants so slothful, vnfaythfull and murmuring, that they will never be good: and masters so unreasonable and cruel, that their seruants liue vnder them a miserable life: and neighbours and companions to whom it is a pastime to doe euill, according to Salomons words, *As he that faineth himself mad, casteth fire-brands, arrowes, Prou.16.18  
and mortall things, so dealeth a deceitfull man with his friend, and saith, am I not in sport?* Thus falleth it out many times, that the quiet man giuing no occasion, yet receiueth iniury to his great molestation.

In this case, this very testimony of his heart, that he is falultesse, glueth much quiet to his soule, and glueth much boldnesse of heart to him, to commend his cause vnto God, and to craue his helpe, that is the patron of all innocency. And it is a goodly rule of casting his burden vpon God, in this case to beare patiently his burden, till God intreated by

by humble praier send releefe: And this rule is commended vnto vs by the Apostle Pe.3.10. stile Peter, saying, *If when ye doe well, yet suffer wrong, and take it patiently, this is acceptable to God.* He therefore that hopeth for ease, must quietly beare in the meane time, according to the pleasure of God.

*Troubles  
not contin-  
ued nor  
iterated.*

*2. Sam.  
16. 22.*

*Troubles  
continued.*

*If for a  
short time.*

The trouble may be a present iniury, passing away with the deede, not to be continued, neuer to be iterated, as the rayling of Shemei vpon David: to beare patiently that, which impatience cannot helpe, giueth hope of ease and recompence from the good hand of God; as David said of Shemeis cursing, *it may be the Lord will looke vpon mine affliction, and doe mee good for his cursing this day.* Therfore to suffer it patiently, not rendering euill for euill, nor rebuke for rebuke, is to cast that burden vpon God.

If it be a wrong iterated, or continued and prosecuted, still patience with praier is to be vsed: for by patience wee possesse our soules, and by praier we obtaine helpe at the hands of God.

In this continuing and iterated trou-  
ble,

ble, it may please God for thy triall thy exercise and thy good , to continue it long, or else in mercy to deliuere thee from it betimes. If he interpose his hand of deliueration, to make it of short continuance (which is to be praied for) then he will put an end to thy trouble, either by changing the minde of thy troubler, or by weakning and crossing his malice, or else by remouing thy troubler from thee, or thee from thy troubler : wherein till his will be reuealed by his worke, he is to be attended in patience , and to be intreated by praier.

And because he may remoue the burden of thy domesticall troubles , by reforming the troubler: it is a maine point of the casting of thy burden vpon God, to pray vnto him for the reforming of them. And to put to thy hand to so good a worke.

*This trou-  
ble may be  
removed by  
reforming  
the trou-  
blers.*

By this rule , if a man bee troubled with an vnquiet wife, and would be eased by the good worke of God , in reforming her, he must pray vnto God, that he would be pleased to giue her a better heart. And hee himselfe must in all loving manner teach her what is come-

ly for her to doe as a woman, as a wife, as a mother, as a mistresse, & as a neighbour, wheresoever he hath found her to erre, and by her error to haue been the cause of his trouble. So did Job checke and reforme the error of his wife, when she prouoked him to curse God, saying;

*Job. 2. 10.*

*shou speakeſt like a foolish woman: What? ſhall we receive good things at the bands of God, and not receive euill?*

So on the other ſide, if a woman be troubled with a bad and vnpouerful husband, and would be eafeed by the good worke of God in reforming her husband, ſhe must pray vnto God, that he will be pleased to giue her husbands better heart: and ſhe her ſelfe muſt in all dutifull manner helpe that change, attempting it, partly by gentle wordes in ſeaſon ſpoken, and partly by her owne louing and modest behauour, that is very forceable to reclaine euē a froward minde. By words *Abigail* attempted to reforme the churliſhneſſe of *Nabal* her husband, chufing a fit ſeaſon to tell him of the danger thereof, the next day after, when he had ſlept away his drunkenes. She obſerued opportunity, & ſo ſhould

all

all women doe. Therefore doeth Bath-<sup>Pro.31.16</sup>  
sheba say of a vertuous woman, *Shee o-*  
*peneth her mouth in wisedome, and the law*  
*of grace is in her tongue.* And such words  
of wisdomie from the tonguee of his wife,  
an honest man shold not refuse to heare,  
and vnto wise words spoken in season,  
let her adioyne her milde and humble  
behaiuour, by which much good may be  
done vpon him, as testifieth Saint Peter,  
sayng; *Likewise let the wifes be subject*<sup>1.Pet.3.1</sup>  
*to their husbands, that even they which ob-*  
*ey not the word, may without the word be*  
*won by the conuerstation of the wifes, while*  
*they behold your pure conuersation, which*  
*is with feare:* So ought the wife, both  
both with milde words and good beha-  
uiour, helpe the reformation of her hus-  
band.

These prescribed rules, for the man to  
desire, and helpe the reformation of his  
wife that is froward: and for the woman  
to desire, and helpe the reformation of  
her husband that is disordred, when the  
one prooues the others burden by their  
errout, giue no countenance vnto the  
disgracing complaints, vnto the vnciuill  
taunts and checkes, vnto the brawling

G 2      words

words & blowes, and other euill vsage, that passe now and then between man & woman, when one is offended with another: surely God is not the author of such dealings, neither do the married that vſe such dealings, cast the burden of their domesticall troubles vpon God, or take any course to make burden lighter, but they do increase it, and make it heauier.

By the same rule, parēts & masters, burdēnd with disobedient & disordred children & seruants, and desirous to turn off their burdē vpon god, are taught to pray to God for the reformation of their children & seruants, &c to put their own hel- ping hand to the worke, vsing their fa- therly and masterly authoritie, and wise- dome to draw them back from iniquity. In which godly attempt, fathers and ma- sters haue alowāce frō God; yea they are not only warranted of God to do it, but it is a charge laid vpon them, children & seruants being committed to them, not onely to doe them seruice, and to beat their comandement, but rather to receive education, & instruction from them. And when parents and masters faile, and be- come carelesse of the instruction of their chil-

children & seruants, and in the right gouernement of them, God doth often (in his iustice) punish the fathers & masters neg ligence, with the childrens and seruants disorder. And when parents & masters are carefull to instruct & gouerne aright their children & seruants, then God (in his mercy) requiteth that care and diligence with the obedience and faithfulness of children and seruants. *Salomon* faith in the Proverbs, *The rod and corre- Pro. 29.15*  
*ction give wisedome, but a childe set at li-*  
*bertie makes his mother ashamed.* Here iu-  
sifice repayeth with disorder in the child,  
the neglect of instruction and gouerne-  
ment in the parents. The same *Salomon*  
faith a gaine, *Correct thy sonne, & he will Pro. 29.17,*  
*give thee rest, and will give pleasures to thy*  
*soul.* Here mercy repayeth with con-  
tenting obedience in the child, the wise  
and careful gouernement of the parents.  
To masters also, that their seruants may  
not breede their vnrest, *Salomon* in the  
same place giueth these Items, by which  
hee might well suppose, that wise men  
would take warning, *A seruant wil not Pro. 29.19*  
*be chastened with words, though hee un-*  
*derstand, yet hee will not answer.* This is

plaine enough, that for some seruants,  
& the right gouernment of them, some-  
thing more then words is sometime ne-

**Pro.29.21.** cessary. And againe he saith, *Hee that  
delicately bringeth vp his seruant from his  
youth, at length he wil be euene as his sonne.*  
This is plaine enough, that a delicate  
life with liberty and pleasure, is not to  
be allowed to seruants by any rule of  
good gouernement, lest to thy griefe he  
take vpon him to bee more then a ser-  
uant.

Yet these rules for parents to desire  
and helpe the reformation of disobedien-  
t children : and for maisters to desire  
and help the reformation of disordered  
seruants, giues no defence vnto vnna-  
turall parents, that are tyrants to their  
owne children: and to cruel masters, that  
increase the proportion of worke, and  
number of stripes, but diminish the due  
allowance of meate, and cloathes, and  
sleepe, and are neuer pleased, but euer  
brawling. Saint *Pau*l saith vnto parents,

**Ephes.6.4.** *Fathers, prouoke not your childre to wrath.*  
Lenity must be vsed, though not cocke-  
ring, and too much sufferance. And to  
**Coloss.4.1** masters he saith; *Masters, doe vnto your  
seruants*

seruants that which is iust and equall. Equity must be vsed toward them, thogh not remissenesse.

To the same purpose may it bee saide for children and seruants, if while they haue carried themselues duetifullly, and deserued well, their parents or maisters, out of their owne vnkindnesse, and cruelty, doe prooue a heauy burden vnto them: because it may please God to ease them of that burden, by chaunging the mindes of their parents and maisters, it belongeth vnto them, as a speciall point of the casting of their burden vppon the Lord, to pray vnto God for their parents and maisters, that hee will be pleased to open and amend their hearts, that they may see their errour, and may reforme the same, & learne to deale more kindly (which belongeth to parents) and to deale more iustly ( which belongs to maisters;) and whereas they haue no authoritie to admonish, to teach, to correct, as their parents and maisters haue, yet with due reuerence they may be bold, obseruing opportunitie, and vsing decent and humble speeches, somtimes to tell them what they think to be fit. How

reuerently, when *Saul* wronged *Dauid* and had spoken to *Ionathan* his sonne, and to all his seruants, that they should kill *Dauid*, which was *Ionathans* griefe, because he loued *Dauid*: how reuerently did *Ionathan* labour to make *Saul* his father see his errore, saying vnto him,

*1. Sa.19.4.* Let not the King sinne against his seruant, against *Dauid*: for hee hath not sinned against thee, but his workes haue beene to thee verie good: for he did put his life in danger, and slew the Philistim; and the Lord wrought a great saluation for all *Israel*: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blond, and slay *Dauid* without a cause? And when *Naam* the Syrian tooke great indignation at the Prophet *Elisha*, because he came not out and laid his hands vpon his leproufie to heale it, but commanded him to wash himselfe seauen times in the waters of *Jordan*, which he iudged nothing so vertuous as the waters of *Damascus*; which indignation of *Naaman*, the Lord and master grieued all his seruants, how reuerently did they say vnto him, Father, if the Prophet bad commanded thee a great thing, wouldest

*2. Kin.5.13.*

wouldest thou not haue done it? How much rather then, when he saith unto thee, wash and be cleane? Such words of mildnesse, spoken in fit season, and with reseruation of due reuerence, may by seruants and children be vsed to their fathers and masters, to induce them to see their former errour, that it may be a meanes vnder God to change their mindes.

But this liberty can no way iustify the insolence and vnduetifulnesse of many children & seruants, that being restrained by the seueritie of their parents and masters, grow into discontent, & speake contemptuously and raylingly, without all reverence, and without all regarde, either of the authoritie of their parents and masters, or of the subiectiōn and duety that they owe vnto them.

By the same rule is euery one, whose domesticall trouble growes by the errour of his neighbour (if hee would bee eased, which may be the changing of his neighbours minde) taught to pray vnto God for the bettering of his neighbour: and to put his owne helping hand to so good a woorke, by admonishing his neighbour neighbourly. And hee hath  
precepts

**Leu.19.17** precepts from GOD to warrant that  
 course. Moses saith, *Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.* So that there wanteth charitie in him that will not louingly tell his neighbor of his errour. And God doeth often in his justice make thy bad neighbour, to be a cause of trouble vnto thee, because thou, knowing his disorders, hast not told him of them, that he might amend. A like commaundement

**Mar.18.15** giueth the Lord Iesus, saying, *If thy brother trespass against thee, goe and tell him his fault betweene him and thee alone.* That is, if his fault be bent against thee, as the chosen obiect of his malice: or directed another way, it light vpon thee, to the hurt or hazard of thy life, thy peace, thy profit, or thy good name: or if his misdeede were neither intended against thee, nor did light vpon thee, but onely thou art grieved in thine honest soule, to behold so vngodly dealing: in these cases thou art commāded of the Lord to tell him of his fault, that if hee be curable he may amend. And because thou knowest not but that it may please

God

God to ease thy burden of domesticall troubles , making them of short continuance by reforming the troubler, it is a speciall point of casting this burden vp- on God , to pray for the amendment of thy neighbour, and to put thy helping hand thereto, by gentle and neighbourly admonitions.

But this liberty of telling thy neighbour his fault , giues no allowance of rayling, and reproaching, and publique disgracing of men , by casting their infirmities and faults in their teeth. A chri- stian man must abhorre ali such bitter courses, remembred what the Apostle Peter saith . *Loue couereth a multitude of sinnes : That is, a right charitable man,* though hee seeke to reforme his neighbour, by telling him of his sinne, yet he will not disgrace or shame his neighbor by publishing his sinne.

It may please God to ease thee of the burden of thy domesticall trouble by By weake-  
ning the  
power of  
the troubler weakening the power, and crossing the malice , and abating the pride of thy troubler, that either hee shall not dare, or shall not be able to proceede any fur- ther in thy vexation : as he daunted the pride

Pride of *Laban*, when he pursued *Jacob*,  
for hee meant enil to *Jacob*; but by the

**Gen.31.24** way, *God came to Laban the Arnmett a dreame by night, and said unto him, take heed that thou speake not to Jacob aught faire good.* And by this threatening of the Lord *Labans* stomake was taken down, as hee confessed to *Jacob* the next day,

**Gen.31.19** saying, *I am able to doe you euill, but the God of your Father spake vnto mee yester-night, saying, Take heed that thou speake not to Jacob aught faire good.* And GOD crossed the fury and violence of *Saul*, when hee thought to haue slaine *Danid*,

**1.Sa.19.10** *Saul intended to smite Danid to the wall with the speare : but he turned aside out of Sauls presence, and he smote the speare against the wall ; but Danid fled, and escaped, &c.*

*How then  
to cast it  
upon God?*

In this case it is not lawful for thee to pray vnto God for the death, the sicknesse, the impouerishing, or any way the hurt of thine enemy, leaue him to the iudgement of God, and pray vnto God to forgiue him his wicked malice. Yet is it lawfull for thee to pray vnto God, that hee will be pleased to confound the deuices, and to crosse the attempts, and

to scatter the prepared power of thine  
aduersaries. So we reade that *Danid*, in  
the time of *Absolom's* treason, when he  
vnderstood that *Ahitophel* that great po-  
litician tooke part with him, he feared  
his counsell, and first prayed vnto God,  
saying, *O Lord, I pray thee turne the counsele* <sup>2.53. 15.31</sup>  
*of Ahitophel into foolishnesse.* And af-  
terward sent his wise and faithful friend  
*Hushai* the Archite to bee an opposite  
vnto *Ahitophel*, by whose meanes in-  
deed *Ahitophel's* counsell was rejected,  
to the danger of *Absolom*, and safetie of  
*Danid*, and many like prayers wee haue  
in the Psalmes. In one place, *Vp Lord,* <sup>Psal. 9.19.</sup>  
*let not man preuaile.* In another place,  
*Let not them that are mine enemie:*, <sup>Psal. 35.19</sup>  
*vn-  
iustly reioyce over mee, neither let them*  
*winke with the eie that hate mee without a*  
*cause.* And in another place, *Let not the* <sup>Psal. 140.8</sup>  
*wicked haue his desire, O Lord, performe*  
*not his wicked thought, lest they be proud.*  
Thus wee see that the Saints haue made  
their prayer vnto God, against the ma-  
lice, power, and cunning of their aduer-  
saries, that God would be pleased to a-  
bate their pride, to asswage their malice,  
to confound their deuices, and delude  
their

their cunning, that they might not pre-  
waile to doe the mischiefe that they in-  
tended. And so far it is lawfull for thee  
to pray for their disappointing.

And because sometime the seruants  
of God, haue made request vnto him,  
against the persons of their enemies,  
praying for their destruction; as *Elias*  
did against the messengers of the King  
of Israel, saying, *If that I be a man of God*  
*let fire come downe from heauen, and de-*  
*stroye thee and thy fifty.* As *David* in di-  
uers places of the psalmes, let them be

*Psal. 35. 4.* *confounded and put to shame that seeke af-*  
*ter my soule, let them be turned backe and*  
*brought to confusion that imagine mis-*  
*hurt.* And in another place, *set thow the*

*Psal. 109. 6.* *wicked ouer him, and let the aduersary*  
*stand at his right hand, when he shal be*  
*indged, let him be condemned, and let his*  
*prater be turned into sinne.* As *Peter* the  
*Apostle* praied against *Simon Magus*, *thy*  
*mony perish with thee;* that, is both thou  
and thy mony perish. And *Paul* the A-  
postle against *Alexander the Copper-*

*Act. 8. 10.* *smith*, saying, *Alexander the Copper-*  
*smith hath done me much euill, the Lord*  
*reward him according to his workes.* Let

*2. Tim. 4.* *none*  
*14.*

none of vs thinke that for the procuring our ease, and deliurance from our neare troubles, it is lawfull for vs to bend the force of our p<sup>r</sup>aiers against the persons of our aduersaries, and to desire their destruction or hurt. For those whose examples are before remembred, were the Prophets of God, and Apostles of the Lord Iesus Christ, who knew the reprobation of those against whom they p<sup>r</sup>aied, and so rather pronounced the knownen iudgements of God, then the priuate affections of their owne hearts: and if they pronounced their owne affections, they were affections confor-med to the knownen iudgements of God, not contending to guide & moue Gods iudgements. So doth S. Austin affirme *Augustin* of all such p<sup>r</sup>aiers, saying, *those things Psal-35.* which are spoken in the forme of wishing, are things opened by a spirit of prophecying and when they say, let that be done, and let that be done, it is no other then if they had said such and such a thing shall come unto them Now we haue no such know-ledge of any mans reprobation, he may prooue a sheep of Christ, whom as yet by his fruits we find and therfore esteem

a wolfe. And we haue no such spirit of prophecy by which we can foretell, what wrath from God shall fall vpon them. And also our Sauiour hath giuen

Mat.5.44. vnto vs, this rule which we must follow,

*Pray for them which hurt you and perse-  
cute you.* Therefore if God be pleased to ease vs of the burden of our troubles by weakning the power, asswaging the pride, and malice, and by disappointing and scattering the purposes and counsel of our enemies, we in seeking this grace at his hands, may pray against their deuises, but not against their persons, And therefore by this rule is no countenance giuen to the dire imprecations, and bitter entyses that many vncharitable men powre out against their troublers.

*By remo-  
ving the  
troubler  
from thee,  
or thee from  
him.*

Perhaps it may please God to ease thee of this burden of domesticall troubles, making them short, either by remouing thy troubler from thee, or by remouing thee from thy troubler. And this remoueall may be made, either by death or by some other course. And thereto some rules pertaine, in the right obseruation whereof a wise man for his ease casteth his burden vpon God.

If

If the remoue be to be made by death:  
this is a thing that God may doe at his pleasure, because he is the Lord of life, to giue it and continue it. *David saith vnto God; With thee is the well of life.* Psal.36.9  
And to him also pertaines all power ouer death, to haſte it & bring it forward. The same Prophet saith of the same God; *To the Lord God belong the issues of death.*) This maner of remoue by death it is not lawfull for thee to desire, much leſſe by thy hand to further, either in the death of thy ſelfe, or of thy troubler. If God be pleased to doe it for thee, either in removing thy troubler from thee, or in removing thee from thy troubler, it is every way a worke of his mercy toward thee.

If God by death remoue the troubler from thee, it is his mercy to thee. When God by death had remoued *Absolom*, that had greatly troubled his father and made him flie from Ierusalem, then was that domesticall trouble at an end, and *David returned in peace to Ierusalem*. That remoue of the troubler by his death was Gods mercy to the troubled. So likewife if God by death remoue thee

H from

from thy troubler, that also is Gods mercy to thee, for so he giueth thee rest, as the Prophet *Esay* speaketh, saying;

**Esi 57.1.** *The righteous perisheth, and no man considereth in his heart: and mercifull men are taken away, and no man understandeth that the righteous are taken from the earth to come.* This is also Gods gracious mercy deliuering him from trouble.

But for thee to be an actor in these things, it is altogether vnlawfull, God hauing giuen to thee a commandement to the contrary; *Thou shalt not kill.* *Daniel*

**Ezo.30.13** would never so be eased of his troubler *Saul*: he would not doe it himselfe, nor suffer others to doe it, though he often had opportunity, but waited on the hand of God, saying to *Abishai*, that would haue smitten him while *Daniel* and he

**2.Sa.26.10** stood by *Sauls* beds side; *As the Lord liveth, either the Lord shall smite him, or his day shall come to die, or he shall descend into barrell and perish: the Lord keep me from laying mine hand upon the Lords annointed.* And at last he was eased by *Sauls* death without laying his hand vpon him, it is the remedy of tyrants and bloud-thirsty persons, to seeke ease of their

their troubles, by procuring the death of their troublers. And it is the remedy of faithlesse & desperate men, to ease them of their burden of troubles, by remouing themselues from their troubles and troublers by their death. So did *Saul*, *Ahitophel*, and *Iudas*. Those men that so remoue themselues and others, cast not their burden vpon the Lord, who is the giuer of life, but cast it vpon the diuels backe (and themselues withall) who was a murderer from the beginning.

But if a remoue for thine ease may be effected by shift of place, that may both be desired and vsed without sinne. *Isaack* sent his sonne *Jacob* away from his brother *Esan*, when *Esan* in his anger had sworne to sliae him. *David* fled from the hand and Iauelin of *Saul*, and shifted for himselfe by remouing from place to place: and he conueied all his fathers house into the land of *Moab* from *Sauls* reach. The Lord Iesus oftentimes withdrew himselfe from the fury and rage of the lewes. And he gaue his disciples a rule for times of persecutiō, saying, *when they persecute you in this city, flie unto another*. And many honest men haue remoued

Mat. 10. 33

moued their habitations, to auoid ill neighbours, and to be out of the reach of too neare troublers. And many haue purged their houses of vnquiet spirits, both children & seruants, as they might doe, when they could not amend them in the house.

*Rules concerning  
house of  
children or  
seruants.* But yet I must tell you, that if children and seruants increase the burden of thy domesticall troubles, this turning them out for thine ease, must be the last remedy that must be vsed; and all other meanes for their amendment must first be attempted, because children and seruants are not sent of God into thine house, only for thy pleasure and ease, but they are committed vnto thee to be brought vp vnder thee, and to be traинed by thee to grace and good behauour. And that is a thing that thou must looke vnto somewhat more then only to thine owne quiet, that thou maist be able to answer God for their soules. If any member of the body be diseased and out of temper, putting the head and whole body to paine, a man will not at the first cut off that member, but first he vseth all meanes to cure it, and doth with

with much patience endure the weaknesse of it, and will suffer a blind eie, rather then plucke it out of the place; and a lame hand rather then cut it off; and a sore leg rather then let the sawe come to it: and that shall be the last worke, if he doe it at all. And children and seruants are members in the body of thine house; therefore he is but a bad head and gouernour, that presently, because children and seruants are troublesome, that thrust them out of dores to seeke their ease. By removing them must be the last attempt. But if other attempts first made by thine own authority and wisedome, then after by the counsel of neighbours and friends, and lastly by the power and countenance of the magistrate, will doe no good vpon them, but they persist in their wickednesse, and prove incurable, to the hurt of thy selfe and others in thy family; Then the eie, the hand Mark.9.43 and the foot that offendeth may be cut off. If children or seruants, or any other that may be turned away, be as tender and deare as thine eie, as seruiceable as thine hind, as necessary as thy foot, let them depart. The whole is to be respected

before a part, & the head before a mem-  
ber. Thus God may be pleased to shor-  
ten thy sorrow by a remoue and shift of  
place between thy troubler and thee,

*If by trouble con-*  
*tinuelong.* If God be pleased to continue thy  
trouble long, all the former aduises must  
be practised as time affordeth opportu-  
nity, because thou know st not what  
happy houre of thine ease God hath set  
downe in his good purpose. And those  
two common rules of patience and  
praier must neuer be neglected.

*consolati-*  
*ons to com-*  
*fort in*  
*long trou-*  
*bles.* And for the mittigating of thy sor-  
row vnder that burden, consider these  
things that follow, and they will bring  
much ease vnto thy mind. First that it is  
the common condition of all Adams  
children, in this world to haue troubles;  
as Job speaketh most truly, *Man that is*  
*borne of a woman is of a short continuance,*  
*and full of trouble.* And if it be common to  
all, without exception of any (how great  
how godly souer) thou shouldest be too  
delicate to desire to be exempted.

Job 14.1.

Secondly, in a more neare manner, it  
is common to all the Saints of God to  
haue troubles in this world, more then  
the wicked, by reason of the enmity  
that

that the wicked world beareth to the godly, being vnto them a step-mother, while like a naturall mother, she affordeth all the delight she can vnto her own. The Apostle *Paul* saith, *All that will live godly in Christ Jesus, shall suffer per-secution.* And if it be common to all Christ's followers to beare a crosse and follow him, thou must not looke to be free.

2.Tim.3.  
12.

Thirdly, thy troubles, if they should continue vnto the last hower of thy life, yet are they but short, for life it selfe is short, & no trouble, but is shorter. They end and giue place one to another ,and God interposeth between trouble and trouble spaces of quiet and gladnesse, and they are mixed with much cause of reioycing, not only in regard of future mercies hoped for, but also in regard of present mercies possessed. Which mixture is as good and pleasant, as the ending of troubles : and therefore they are to be esteemed short: as also the Apostle calleth them, saying, *Our light afflictions which is but for a season, and he that shrinketh for short troubles, is but faint-hearted.*

Fourth-

Fourthly, thou hast Christ ioyning his shoulder to thine, and bearing part with the in euery burden of thine, and he beareth both in compassion to pity thee, and also in his diuine power to assist thee, that thou maiest not sinke ynder thy burden. Therefore doth he call thy

**Matth. xi. 29.** *yoke his yoke*, saying, *Take my yoke on you.* Therefore when he speaketh of the vnkindnesse shewed to his followers, he

**Math. 25. 42. 5** speaks on this manner, *I was hungry and yee gaue me meat, I was thirsty and yee gaue me drinke.* And speaking to Saul,

then persecuting those that called vpon his name, he said vnto him; *Saul, Saul, why persecutes thou me?* Thus he maketh himselfe a party in all the sufferings of his seruants : & what Christian man shall grudge to beare his part in that burden, wherein he hath the Lord Jesus so kindly and so strongly bearing with him.

Firstly, let him consider that those troubles that disquiet his life, were not raised vp agaist him without Gods appointment; as David said of Shemei, *Suffer him to curse, for the Lord bath bidden him.* And if thou diddest grue to receiue or disdaine to put vp the offered wrong

**3. Sam. 16. 11.**

at the hands of the offerer, yet receiue them without griefe, and put them vp without disdaine at the hands of God, and for his pleasure sake.

Lastly, let him consider that troubles auile much to the practise of Christi-  
anity, they make vs remember God more often, and pray to him more fer-  
uently then otherwise we would. They make vs remember our selues that wee  
are but dust, and haue offended God:  
they pull downe pride, and prouoke vnto repence: they worke in vs bowels  
of compassion, causing vs to pity others  
in trouble: they make ys lesse to loue  
this present world, and more to desire  
and long for heauen. These considera-  
tions put together, are of great power  
to make any Christian man to beare  
them patiently, and to esteeme them no  
burden, though God in his wisedome  
suffer them to lie long vpon vs. The  
rules hitherto deliuered, teach kindly  
how to cast our burden of domesticall  
troubles vpon God. When our trouble  
is caused by the wrong offered vnto vs  
by others, in their vnthankfulness, dis-  
obedience, vniustice, or frowardnesse.

Some-

*If thy trouble  
be grieve & oned by sicknesse, death, or some cala-  
mity happened vnto thy self, or to some  
other, either kinsman, neighbor, friend,  
or of thine owne family.*

If it be sicknesse, feare of death, or any calamity vpon thy selfe, we know that euery man is readily sensible of his owne euill : If it be sicknesse, death, feare of death, or calamity whatsoeuer vpon others, we know that some one is more neere and deare vnto thee then some other, and accordingly thou art more or less sensible in their euils. How in these cases we may cast our burdens vpon the Lord, let vs consider.

*If grieve  
grow from  
sicknesse in  
thy selfe.*

First if sicknesse, feare of death, or any other calamity be happned to thy selfe, patience and praier, commended before for common rules in all troubles, are here to be vsed. And if it be sicknesse in thine owne body, these things obserued will giue ease to thy minde, and perhaps health also to thy body ; and so either remoue wholly thy burden, or make it more easie. First remember that it is the visitation of God, euen of him that saith of himself, *I wound, and I make whole,*

*Deut. 32.  
39.*

whole, that is, I send painefull sicknesse, and again, I send sauing health. This rule will lead thee into many other, wherof every one will greatly helpe thine ease. It will teach thee, as the Apostle Peter also teacheth thee, when he saith: *Humble your selues under the mighty hand of God, that bee may exalt you in due time.* For it wil make thee patiently to yeelde to the Lords pleasure. Secondly, it will make thee looke into thy life past, and to acknowledge thy sinne prouoking God, as it moued *Dauid*, saying, *Thine Psal.32.4.* *hand is heavy upon mee day and night, and my moisture is turned into the drought of Summer, then I acknowledged my sinne unto thee: for I thought I will confesse against my selfe my wickednesse unto the Lord, and thou forgauest the punishment of my sinne.* And thirdly, with a resolution to depart from thy former iniquity, it wil mooue thee to pray vnto God for health, and to vow praise and thankes vnto God, as the sicknesse of *Hezekiah* *Ez.38.2.* wrought zeale of praier and thanksgiving in him; *Then Hezekiah turned his face to the wall, and praied unto the Lord, and said, I beseech thee, Lord, remember now*

now how I haue walked before thee in truth, and with a perfect heart, and haue done that which is good in thy sight. And for his resolution of prailing God, it followeth in the same place; *The grame cannot confesse thee, death cannot praise thee, they that goe downe into the pit can- not hope for thy truth, but the living, the living, bee shall confesse thee, as I doe this day: the father to the children shal declare thy truth. The Lord was ready to saue mee, therefore we will sing my song, all the daies of our life, in the house of the Lord.* The first acknowledgement of Gods hand, will produce all these things following, as patience, confession of sinnes, praier, and yowes of thanksgiuing: and every of these at the hands of God, wil obtaine ease of thy griefe. Then lastly, it will moue thee in all the meanes thou vsest for the recovery of helth, to looke higher then either to the skill of the Physitian, or vertue of the medicine, that thou maist not fall into the mischiefe of *Asa King of Iuda, of whom it is written; Asa in the nine and thirtieth yeare of his raigne, was diseased in his feete, and his disease was extreme: yet bee sought not the Lord*

*2. Chro.  
16. 12.*

Lord in his disease, but to the Physitians.  
So Asa slept with his fathers, and died.  
Thus auailable to the easing of thy  
burden of sicknesse in thy selfe, it will  
be, to acknowledge therein the visitati-  
on of God.

And if it be any other calamity of whatsoeuer kinde fallen vpon vs, (and diuers they are that may fall vpon vs : as <sup>If it be any other calamity.</sup>) for example, Joseph was sould vnto strangers, and imprisoned in Egypt: the men of Zeklag were spoiled of all that they had, in their absence with David: Abiathar of the house of Eli, was cast out by Salomon from being Priest vnto the Lord: warre and famine, and the anger of Princes, yea many inferior causes, breed many calamities) the only sure way of casting our burden vpon God, is to acknowledge the worke of God in our calamity, patiently to beare what he laieth vpon vs, and heartily to pray vnto him for succour. That wee ought to acknowledge Gods worke in our calamity, and patiently to beare his pleasure, Job doth teach vs saying, Shall we receive good things at the hand of God, and not receive evill? Surely we doe ne- Iob, 2, 10  
uer

uer deserue any good at the hand of God, and wee doe continually deserue euill : what reason then haue we to desire euer to receiue good that we never deserue : and never to receive euill that we euer deserue ? Patience therefore in bearing the calamity that God laieth vpon vs , doth well become the sonnes of men . And that in our calamity wee ought to pray vnto God , if wee would haue him to ease vs of our burden, is so cleare , that wee neede no proove for it . What man is hee , religious or profane, beleauer or vnbeleauer , that doth not in his calamity remember God , looke vp to heauen, and pray to God ? the *Mariners* in the ship , whereinto *Jonas* was entered, when he fled from God , when the storne vpon the sea was sore , and the tempest proued a calamity vnto them , so that they threw the wares out of the ship into the sea , to lighten the ship , for safty of their liues , without instruction they could then , according to their knowledge of God , fall to praier .

*Ion. i. 5.*

For so it is written ; *The Mariners were afraid, and cried every man unto his God.* Though it be not generall with all men,  
being

being in calamity and misery, to beare it patiently, yet it is generall with all men in calamity and misery to pray for ease. So that a religious man, being burdened with any calamity, needeth not so much to be taught, that it is fit for him to pray, as hee needeth to be comforted, by being put in hope, that God will in due time answer his praier: as surely he will, if he be called vpon in the name of his beloued sonne. For so hath the Lord *Iesus* assured vs, saying. *Joh.16.23.*

*Verely, verely I say unto you, whatsoeuer  
ye shall aske the father in my name, he will  
give it you. Let him pray therefore vnto  
God the father in the name of the Lord  
Iesus, and patiently attend the Lords  
leisure, and in due time he wil haue mer-  
cy vpon him. This is when any calami-  
ty is fallen vpon vs, to cast our burden  
vpon the Lord, for our ease.*

If it be the feare of death, that is thy burden: and perhaps with regard vnto others that shall be in some danger by thy death, as wife, children, seruants, and others that haue their education and maintenance vnder thee. First the burden of feare of death, is made easie to a godly

*If it be  
feare of  
death.*

godly man by many considerations; in  
 al which he casteth his burden vpon the  
 Lord. First hee will consider that it is  
 common to all Adams posteritie. As  
 David being ready to die saith vnto his  
 sonne Salomon; *I goe the way of all the*  
<sup>1. King. 2. 2</sup> *earth:* therefore death ought not to  
 seeme fearefull to thee, that is common  
 to all. Secondly, hee will consider that  
 hee cannot die before the time appoynted  
 of God, that gaue him life, and assig-  
 ned from euerlasting the certaine length  
 of it; as Job saith, *Is there not an ap-*  
<sup>Job 7. 1.</sup> *poynited time to man vpon earth?* And  
 shall any desire longer life, then the giuer  
 of life alloweth? Or shall any be grieved  
 to resigne his life into the handes of him  
 that gaue it? Thirdly, hee will consider  
 that the end of life shall bee the end of  
 trouble vnto him, & that his death shall  
 bring him rest from all troubles, as the  
 Spirit of God from heauen hath proclai-  
 med, saying, *Blessed are the dead that die*  
<sup>Reu. 14. 13</sup> *in the Lord, for they rest from their labor.*  
 Rest and ease from weary labour, is ob-  
 tained by our death and departure out  
 of this life. Fourthly, hee will consider  
 that the sting and danger, and all bitter-  
 ness

nes of death is taken away by the death  
of Iesus Christ, and death vnto the Saints  
is made the gate of life : the Apostle say-  
ing; *O death where is thy sting? O grave 1.Corin.15.*  
*where is thy victorie? The sting of death* 55.  
*is sinne, and the strength of sinne is the law.*  
*But thankes be unto God, which hath gi-*  
*uen vs victorie through our Lord Iesus*  
*Christ. Lastly, for his ease, of feare in the*  
*approach of death, yea for the filling of*  
*his heart with all true comfort in death,*  
*that he may rather desire and long for,*  
*then any way feare the houre of his*  
*death, he will consider, that his death*  
*shal be the gathering of him vnto Christ*  
*his redeemer : as the Apostle saith, *Des-* Phil.1.23.*

*ring to bee loosed, and to bee with Christ,*  
*which is best of all. For while we liue in*  
*the world, we are absent from the Lord,*  
*and we walke by faith and not by sight.*  
*But when we depart this world, wee are*  
*gathered vnto him to dwel for cuer with*  
*him. And that is performed which hee*  
*promised, saying, *Though I goe to pre-* John 14.3.*

*pare a place for you, I will come againe, and*  
*receive you vnto my selfe, that where I am,*  
*there may ye be also. By these considera-*  
*tions is the burden of the feare of death*

I made

made easie to a beleauer : and in all these considerations doth hee cast his burden vpon the Lord for his ease.

If hee therefore feare his owne death, because others shall want him : his wife shal be a widow , his children shalbe fatherlesse , his seruants shalbe orphunes, and many shall misse him, that now haue a helper of him ; and for their sakes, rather then for himselfe , hee is afraid to die . This burthen is to bee cast vppon God , by commending them vnto his prouidence, who giueth food to al flesh, because his mercy indureth for euer: and who is the keeper of *Israel*, that neither flumbereth nor sleepeth . And that hee may doe this the more comfortably, for the ease of his heart , let him remember

**Ezec. 18.4** that the Lord saith , *All soules are mine, both the soule of the father, and also the soule of the sonne are mine.* He that created thee , and had a care of thee as the worke of his handes to maintaine thee, created also thy wife , thy children, thy seruants, and thy poore friends , and therefore hath also a care of them as the worke of his hands to maintaine them. And hee that gaue his Sonne for thee to  
redeeme

redeeme thee, and therefore had a fatherly care for thee, to doe all things for thy preseruation and saluation, did also giue his Sonne for them to redeeme them, and therefore also hath a fatherly care of them, to doe all things for their preseruation and saluation : so that thou maiest most safely commend them to his mercie . And let him remember what the Prophet hath said of God , pertaining particularly to this grieve, as if it were intended for his ease in this case:  
*He is a Father of the fatherlesse, and Judge Psal. 68.5.*  
of the widdowes , euен God in his holy habitation. So that thou shalt not leaue thy wife without a husband , thy children without a father , thy seruants without a maister , and thy poore friends without a helper ; when thou commendest them to God . He will be all in all vnto all and euery one of them . And therefore in this grieve, remembryng Gods prouidence , thou castest thy burthen vpon GOD , and easest thine owne heart, when thou commendest them vnto him.

And if it be not thine owne ficknesse, If thou art  
death, or calamitie , that grieueth thee, grieved for  
others.

First help ; but the sicknesse, death, or calamitie of  
soe ease the some other neere vnto thee, as of thy  
~~whastkou~~ husband or wife, thy parents or chil-  
dren, thy maister or seruant, or some  
neighbour, or friend that was neere and  
deare vnto thee : (with commendation  
of thy compassion , that ought indeede  
to stretch it selfe to all these , and further  
also:for the seruants of God must not be  
without naturall affections.) This is , in  
the case of their sicknesse and calamitie,  
to cast thy burden vpon the Lord , first  
to minister what help and comfort thou  
art able vnts them , both with good  
words and also with reall seruices, that  
they recovering the sooner out of their  
sickenesse and calamitie, thy heart may  
the sooner bee freed of that griefe , that  
thou sustaineſt for them. And in this mi-  
nistring of comfort and help vnto them,  
thou seruest the Lord , and becommest  
the meanes and instrument of his mercie  
to the afflicted. Therefore it is saide of  
the woman of Shunem , Eliphæs good  
hostesse, that her sicke sonne *sate on her  
knees till noone* : that is , shée was grie-  
ued for his sickenesse , and with a most  
willing heart gaue him the best helpe and  
com-

comfort that shee could. Hence grow all those workes of mercy, that the Lord Iesus saith, hee will remember and reward when hee commeth in his glory. Hence commeth the feeding of the hungry, the refreshing of the thristie, the clothing of the naked, the intertwining of the stranger, the visiting of the sicke, and releueing men in bonds. Hence grow all these works of mercy, namely, that men and women of tender hearts, which haue bowels of compassion in their bodies, are grieued to behold the want, the miseries, and calamities of others, and doe ease their owne hearts, by vsing all meanes to ease the others calamity: so casting in a most sweete maner the burden of their owne griefe vpon God, who will certainly comfort them that labor to comfort his afflicted ones. Vnto this rule pertaine all the precepts of ministring to the necessities of the Saints.

But because while thou art thus casting the burde of thy griefe vpon God, by vsing all good means to relieve them for whom thou art grieued. Because (I say) they are not presently freed from *Then pati-*  
*ence and*  
*prayer.*

their calamitie, nor thou from all thy sorrow conceiued for their sakes : therefore vnto this diligence of helping and succouring the miserable (if thou wilt soundly and fully cast thy burden vpon God) patience must be added, and prayer : patience to beare quietly their sicknesse and calamities whom thou louest, for the Lords sake that hath appoynted it so, glorifying him in all his workes: and prayer, to intreat the God of mercie to remember (in his mercy) those thy miserable friends, and to raise them vp whom he cast downe. Heere remember *David* praying for his sicke childe: *Daniel* praying for the returne of the captiuitie : the *Centurion* praying for his sicke seruant : and the Church praying for *Peter* imprisoned. I will iuste of all examples, adde the precept of the Apostle *Paul*, making patience and prayer the chiefe rules of obtaining ease of all burdens, saying, *Let your patient minde bee knowne to all men, the Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in prayer and supplication, and giuing of thankes.* Thine owne diligence in shewing mercy and helping,

helping, thy patient attendance vpon God, with thy faithfull prayer for the afflicted, are the means of casting thy burden vpon God, when thou art grieved for the sickenesse and calamities of others.

But if it bee the death of some deare friend that thou art grieved for, wherein perhappes thou thinkest thy griefe remediless, because thy dead can not liue agayne : euен for this verie cause, oughtest thou to beare the death of thy friend quietly, because thy dead cannot liue againe. And herein wee haue David an example of godly fortitude vnto vs, who hauing a childe sicke, did while it yet liued, afflict his soule. For it is written, *David besought GOD for the childe, and fasted, and went in, and lay all night upon the earth.* Then the Elders of his house arose, to come vnto him, and to cause him to rise from the ground, but hee would not, neither did hee eare meate with them. Thus while there was hope of remedy, he gaue way to the sorrow of his heart. But it followeth ; *On the seventh day the child died : and the seruants of David feared to tell him, that the childe was dead.*

*If it be for  
the death  
of others.*

*2. Sa. 13.16*

dead: for they said, behold while the child was yet alise, we spake unto him, and hee would not bearken unto our voyce: how shall wee say unto him, the childe is dead, to vex him more? But when David saw his seruants whispered, David perceiued that the childe was dead: Therefore Dauid said unto his seruants, Is the childe dead? And they said, hee is dead: then David arose from the earth, and washed, and annoyned himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and after came to his owne house, and bade that they should set bread before him, and hee did eat. His sorrowing ended when hee once sawe, that there was no hope of enioying any longet the company of his childe. Now this course seemed to his seruants a new and strange kind of philosophie, that he should mourne in the danger of death, and yet reioyce, or at least comfort himselfe with any content in death: and therefore his seruants saide vnto him,

2Sa.12.21 What thing is this that thou hast done? thou diddest fast and weepe for the childe while it was alise: but when the child was dead, thou didst rise and eate meat. And what

what reason had hee for this strange and  
vnwonted behauour? *Hee said, while* <sup>2.S.12.22</sup>  
*the childe was yet aliue, I fasted and wept:*  
*for I said, who can tell whether God will*  
*haue mercy on me, that the child may liue:*  
*but now being dead, wherefore shall I now*  
*fast? can I bring him againe any more? I*  
*shall goe to him, but he shall not returne to*  
*me.* Behold, the same thing that maketh  
thee to mourne, namely, that thy dead  
shall not returne to thee: the same con-  
sideration *David* made the grouud of  
his quiet and content, and thereupon he  
comforted his heart, and would not con-  
tinue in heauines for that that could not  
be helped. So that it is (to a right vu-  
nderstanding man) ground enough to  
build content and quietnesse of heart  
vpon, that God hath done his worke,  
which thy sorrow cannot reuoke.

But, for the further quieting of thy  
minde, know that thy dead shall liue a-  
gaine: as the Prophet *Esay* saith, *Thy* <sup>Esa.36.19</sup>  
*deadmen shall liue, with my body shall they*  
*rise.* There is a day appointed of GOD,  
wherin they shall returne out of the dust  
againe, and liue againe in their bodies  
then glorified. Yea, know that for thy  
comfort,

comfort, that thy dead doe now liue,  
and howsoeuer their bodies lie without  
life in the graue, yet their soules do liue,  
and shall liue for euer with God. And  
with these considerations of the present  
life of the soule, and the future life of  
the bodies, the Apostle would haue wise  
Christians comfort theselues ouer their  
dead, and not giue way to their affecti-  
ons, to mourne without measure, say-  
<sup>1.TheL4.13</sup>ing, *I would not bretbren haue you igno-*  
*rant concerning them which are asleepe,*  
*that ye sorrow not as others which haue no*  
*hope. For if wee beleene that Iesus is dead*  
*and risen, euен so them which sleepe in Ie-*  
*sus, God shal bring with him. For thus*  
*say wee unto you by the word of the Lord,*  
*that wee which liue, and are remayning in*  
*the comming of the Lord, shall not preuent*  
*them which sleepe. For the Lord himselfe*  
*shall descend from heauen with a shew,*  
*and with the voyce of the Archangel, and*  
*with the trumpet of God. And the dead*  
*in Christ shall rise first. Then shal we which*  
*liue and remaine, be caught up with them*  
*in the clouds, to meet the Lord in the aire,*  
*and so shall wee euer bee with the Lord.*  
*Wherfore comfort your selues one an-*  
*the*

therwith these words. Let them mourne for their dead, that know not the hope of the dead, and suppose them extinct that are departed: but let them which in the schoole of Christ, haue learned what is the condition and hope of the dead, how their soules doe presently liue with Christ, and that their bodies also shalbe raised vp in glorie at the last day. Let them reioyce in the behalf of their dead, and throw off that burden of sorrow, which is so heauy vnto them. And thus much for the second branch of secular troubles, namely, for domesticall troubles, and the casting of that burden vp on God.

CHAP. X.

**H**ecasim. He third branch is of trou- *The third*  
bles more remote, hauing *secular*  
*burden is*  
*a beginning further of,* *troubles*  
*when those by whom thou* *more re-*  
*art wrōged, are not of thy* *mote,*  
family, neither of thy kindred, neere ac-  
quaintance, nor neighbours; but stran-  
gers of another kinred, fam.ily, or habi-  
tation,

tation: yet hauing so much knowledge of thee, & acquaintance with thee, as to make thee the marke of their malice, and obiect for their enuy and euill hearts to worke vpon. And those, for whom thou art grieued, are not of the same house, stocke, village, or country with thee: yet because they are men, and haue fellowship with thee in common nature, or because they are christians, and haue fellowship with thee in the same common religio, thy hart is grieued by way of compassion, to heare of the calamities that are hapned vnto them. And these remote troubles and grieses may happen to him that hath peace in his own house, liueth quietly with his neighbours, and louingly with his friends, and hath comfort and ioy in their health and prosperity.

*Generally  
vse patiēce* The rules giuen for domestike trou- bles, are also very fitting for these: first therfore arme thy selfe with patience, & quietly suffer till God send ease. And for the confirming of thy patience, consider that the harts of all me being in the hands of God, these should never haue had any will to offer the wrong, if God for

for some holy cause had not stirred them vp, as he is said to haue stirred vp troublers to Salomon, when he fell to idolatry: *Then the Lord stirred vp an aduersary vnto Salomon, euен Hadad the Edomite, &c.* And therefore though thou grudge to beare at the hands of men, yet beare with patience and humility the good pleasure of God, who knoweth when and how to make thee amends. David with this consideration confirmeth himselfe in his patience, saying *I should haue bin dumbe and not haue opened my mouth, because thou didst it.* Saint Ierome reades it, *I haue been dumbe, and will not open my mouth.* Tremellius reades it, *I am dumbe, and doe not open my mouth.* The meaning is, that either he should haue kept silence, or he had kept silence, or he did keep silence, or was resoluued hereafter to keep silence: or else altogether, for time past, present, and to come, he held himselfe bound as by way of duty, in his trouble to be mute and dumbe, from marmuring, raging, and all works of impatiencie, vpon this only reason, because thou didst it, that is, because he knew it to be the handy worke of God.

And

*And vse  
praier.*

And vnto patience adde praier: for though it becommeth a godly man in his trouble to shut his mouth against all words of murmuring, yet it becommeth him not to shut his mouth in the time of trouble, against words of humble praier. For by silence from murmuring, it is manifest, that God is feared, and his pleasure approued: but by silence from praier, it is manifest, that God is neglected, and his helpe little set by. In these troubles therefore, and in all troubles, it is a principall point of casting our burden vpon God, to seeke his helpe by praier. And the same consideration of Gods deed (in stirring vp the aduersary that serueth to shut our mouthes against words of murmuring, serueth as strongly to open our mouthes for words of humble praier. That childe, that bearing the fathers displeasure, & in the fathers displeasure suffering want of some wonted ease, doth refuse to make request vnto his father, for the withdrawing of his displeasure, and the restoring of wonted liberty ( especially being by the father commanded to make request, and assured by his fathers promise that when he doth

doth make request all shal be forgiuen) that childe plainly appeareth to beare too big a heart against his father. And a wise father (not willing to be contemned of his child) wil not restore his child to his wonted grace and liberty, till he humble himselfe, and intreat his father. Even so that christian man that hath displeased God (and who hath not iustly deserued his displeasure) and feeleth vpon him the hand of his displeased God, in troubles, that these remote enemies (stirred vp of God) doe put him vnto, and doth not humble himselfe, and pray vnto God for his sauour, and ease (seeing God hath both commanded him to pray, and hath also promised to heare him, & helpe him when he praieth) that man sheweth a heart ouer swolne against his God, and God in iustice can doe no lesse then denie to send him relief, so long as he refuseth to intreate for relief. This therefore is a speciall point of casting our burden vpon God, in these and in all troubles, that men do learne to make humble praier vnto God.

But from these generall rules let vs *Particul-*  
consider of the particular, and here, as I larly for  
said *wrong*.

said before of domesticall troubles. Let vs first consider of them that grow vnto vs from enemies that wrong vs. After of our griefe for friends.

Of these some bend their malice against our estate, and by cunning and fraud in bargaining, by violence and power in oppressing, by robbery in the high way, and by aduantages offered to their couetous and mercilesse hearts, seek to inrich themselues by thy spoile, or at the least to weaken and ouerthrow thine estate, and to scatter thy riches a spoile.

Some bend their malice against thy good name, and by railing and open exclamations to thy face, after the manner of *Shemei*, and by slandering & close tales behind thy backe, after the maner of *Doreg*, by misconstruing and mis-reporting thy iust doings, and by imputing vnto thee those bad deeds, that thou never hadst thine hand in, seeke to blemish thy reputation in all places, and to bring thee into disgrace.

Some bend their malice against thy life: and either vow and attempt themselves to kill thee, as *Ioad* did *Abner*: or  
hire

hire and set on others to murther thee, as *Absalom* set on his seruants to murther *Amnon*: or accuse thee to men of mcre fury & violence then themselves, betraying thee into their hands, to bee sacrificed to their wrath: or stirre vp and arme by false accusations the Magistrate against thee, that vnder shew of iustice thou maiest be vniustly overthrowne. Let vs see how the burden of these troubles is to bee cast vpon God.

Consider heere first of all whence the *Istibou ges* occasion grew; and if thou findest thy *uest the oge* troubles prouoked by any priuate er-  
*ason.* ror of thine, seek to satisfie them whom thou diddest wrong, and be not of the stomache of them that will maintaine what they haue done, be it neuer so iniurious, and acknowledge thy fault, make reasonable amends, seeke reconciliatiōn, and by all meanes assure vnto them thy resolution to abstaine from offering like wrongs any more. *Schemes*, though none of the honestest, nor wi-  
lest men, yet when hee considered that his wrong done to *David* might breed him that enemy that might become a

burden, heauie and daungerous to his  
peace & life; for his ease & safty his wit  
serued him to confesse his fault, to seek  
peace submissiuely, and to offer better  
seruice for the time to come: when Da-  
uid after the ouerthrow of *Absalom*,  
came backe ouer *Jordan* to returne to  
*Ierusalem*, *Shemei* came with haste to  
meete *Dauid* at the riuers side, and bee-  
fell before the King, when hee was come o-  
uer *Jordan*, and said unto the King, Let  
not my Lord impute wickednesse unto me,  
nor remember the thing that thy seruant  
did wickedly, when my Lord the King de-  
parted out of *Ierusalem*, that the King  
should take it to his heart: for thy seruant  
doth know that I haue done amisse. There-  
fore behold, I am the first this day of all  
the house of *Joseph* that am come to goe  
downe to meete my Lord the King. And  
this submission of his, confessing his  
fault, and crauing pardon, preuyaled  
with *Dauid*, so that hee did not let his  
wrath fall, as a heauie burden vpon  
the necke of *Shemei*, though there were  
some men present that did much pro-  
uoke *Dauid* to reuenge.

But if thou be free, hauing giuen them

no occasion, and onely sufferest wrong, *If thou*  
the fault being wholly in thine enemy: *give not*  
I tell thee, this very testimonie of thy *the occa-*  
conscience is a great easing of thy bur-*sion.*  
den, if thou suffer not for thy sinne, but  
for their malice. So did the Lord *Iesus*  
suffer among the Priests and Pharisies.  
The greater half of the burden is by this  
meanes turned off, when peace of con-  
science abideth with thee: other griefs  
and wrongs may be the more easily in-  
dured. *Salomon saith in the Proverbs,* *A Pro. 15.15*  
*good conscience is a perpetuall feast.* This  
is no small pleasure to a good man, that  
hath beene vrged and vexed with vn-  
kindnesse abroad, that when hee com-  
meth home, hee entreth into his closet,  
and examineth his heart, and findeth  
that hee is in no fault, and can plead his  
innocencie before God: it is a feast to  
him: he sitteth downe boldly and cheer-  
fully by the mercie-seate of God, and  
despilseth with a godly scorne, both the  
wrong done, and the wrong doer, say-  
ing in his heart, by the mercie of God,  
this wrong shall turne to my good, and  
this wrong doer shall not preuaile a-  
gainst mee: and with great confidence

of heart he powreth out his desires before God. Saint Peter hath a saying that agreeeth well with this point ; that wee  
 2. Pet. 4. 15 haue now in hand; *Let none of you suffer as a murderer, or as a thiefe, or as a busie-body in other mens matters, but if any man suffer as a Christian, let him not bee ashamed, but let him glorifie God in this bis halfe.* Heere is right thy case : hauing examined thine heart, thou findest that thou art no murderer, nor thiefe, nor euill doer, nor busie-bodie, in the causes pretended by thine enemy, as reas ons of his violence against thee : but thou findest that thou sufferest as a Christian, that is, thou sufferest without thy desert; therefore thou hast cause to glorifie God, thou hast no cause to be ashamed. This innocencie of thine maketh thy burden to be much lighter.

*If God will reforme the* thy trouble by conuersion of thine enemy, though thou haue not such opportunitie to helpe him with wholesome councell, beeing a remote enemy, as thou hast to helpe a domesticall : yet as opportunitie is offered, remember and Mat 18. 15 practise that precept of the Lord Iesu,

go and tell him his fault between thee and him alone . And otherwise let it be the wish of thine heart , and pray to God for it, that God will be pleased to giue him a better heart . Some haue obserued, that Saint Stephens prayer helped much the conuersion of *Saul* (after called *Paul*) beeing one of those remote troublers to him, & a very furious one . When *Stephen* that blessed Martire of *Iesus Christ* was put to death, *Saul* was abusie doer against him . *The witnesses* Acts 7.58.  
(to whome it belonged to throw the first stone at the condemned person )  
*laied downe their cloathes at a yong mans* Acts 8.1.  
feete whose name was *Saul* . And *Saul* consented to his death , and otherwise made hauocke of the church, and breathed threatnings and slaughter against the disciples of the Lord . It pleated the Lord *Iesus* in his wonderfull mercy to meeke this persecuter in the heat of his fury , neere to the Citie of *Damascus* , and to conuert him, and to make him a disciple .

And the effect of that conuersion was,  
peace to the Church , that had beene  
opprest before with a heauie burden

of troubles by means of that troubler.

**A&s 9. 31.** As it is written, *Then bad the Churches rest through all Iudea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.* And this conuersion of *Saul*, with the churches peace growing thereby, some have ascribed vnto *Stephens* prayer, as an intermediate cause, who while they stoned him, kneeled downe, and cryed with a lowd voyce, *Lord, lay not this sinne to their charge.*

**A&s 7. 60.** Of which prayer of *Stephen*, *Austin* in his fourth Sermon of Aug.Ser.4. the Saints hath this saying, *If Stephen de Sanctis had not thus prayed, the Church shoulde not haue had Paul: but therfore was Paul (being fallen from his horse) raised from the earth, because when Stephen, with bowed knees was fallen to the ground, hee was heard in his prayer.* Therfore thogh thou hast not oportunitie to admonish thy remote aduersary, yet pray vnto God for his conuersion. Thou knowest not whether God wil heare thy praier, and shorten thy trouble, by changing the mind of thy troubler.

If it be to bewrought by a remoue,  
and

and that remoue to be made by death, *If God will*  
therein thou hast nothing to do before-  
*remove by*  
hand, but to maintaine that resolution  
that alwaies ought to be in all Chrtisti-  
ans, namely, to yeeld to the wil of God,  
and to approue his worke, as well in  
killing as in giuing life, and as well in  
our selues as in others. And if it please  
God to take away thine enemy, then is  
it thy part to praise his name, that suffe-  
reth thy peace to out-liue thine enemies  
fury: but neither worke it, nor desire it,  
nor rejoyce in it as a calamity happened  
to thine enemy, or to his house: much  
lesse offer violence to thy self, that may  
free thee from shourt troubles, but it will  
surely plunge thee into eternall trou-  
bles.

If God haue appointed to shorten *If God will*  
thy troubles, by remouing either thy *remove by*  
troubler from thee, or thee from thy *shift of*  
troubler by distance of place, that you  
*place.*  
may be yet further asunder, and the one  
out of the reach of another: as opportu-  
nity is offered, wisdome will aduise thee  
what to doe. For the departure of an e-  
nemie, a wise man said, *A bridge of gold* <sup>Themisto-</sup>  
should be made, to further his speedy  
*cles.*

passage, rather then to stay him with  
any impediment. And it is at thy liber-  
ty, flying from the swords point of per-  
secution and malice, to remoue from  
one Ciry to another.

*If God will  
continue  
thy trouble.* But if God be pleased to maintaine  
against thee, the enemy that he hath stir-  
red vp; thy chiefe casting of thy burden  
vpon God, is by patience to possesse thy  
soule, bearing quietly what thou canst  
not shake off: & by hearty praier to sol-  
licite the maiestie of the most high God,  
to free thee from thine enemy when it  
pleaseth him, and in the meane time to  
give thee wisdome to suffer as thou  
oughtest, to his pleasure. Thus much  
how to cast the burden of remote trou-  
bles vpon God, when thy troble grow-  
eth from the malice of remote enemies  
that offer wrong vnto thee.

*If thy trou-  
ble be grie-  
fe to others.* Sometimes thou art not hurt by re-  
mote enemies, but rather art greeued  
for remote frindes, or strangers, for  
whose calamity thou art affected with  
heauinessse. Sometime in regard of com-  
mon humane nature, because they are  
men, as thou art, and it grieueth thee  
that any of thine owne kinde should suf-  
fer

fer such calamity : sometime in regard of common holy religion, because they worship the same God, and beleue in the same Sauiour, that thou doest ; and it greeueth thee, that any of thy faith and religion, and any true worshipper of thy God should indure such misery.

For direction to cast this burden vpon <sup>Not vsuall</sup> God, there needeth no long discourse, <sup>to be grie-</sup> because I feare there are <sup>not</sup> many, that <sup>ued for o-</sup> bear any such burden of sorrow for o-<sup>thers.</sup>thers misery, or vpon whom it lieth heauy if they sorrow at all, or vpon whom it abideth long if it be heauy. Selfoue per- mitteth vs not to mourne for the cala- mity of other men, when we are at ease our selues. The Butler in *Pharaoes* court, when hee had once recovered his owne place and honour, never regarded, nor was moued with *Iosephs* imprisonment. *The chiefe Butlar did not remember Ioseph, but forgat him.* And those wounds neuer enter deepe in our hearts, which we only see or heare in others, and feele not in our selues : and the teares that fall from our eies for other mens miseries, quickly drie vp. If *Amos* liued in this selfe-delighting and neighbour con- temning

Gen.40.23

temning age, wanton and excessive one way, but wanting and pitilesse another way, he would surely crie out againte, as before he did, saying, *They drinke wine in bowles, and annoint themselves with the chiefe ointments, but no man is sorry for the afflictions of Ioseph :* that is, every man cherisheth himselfe delicately, but no man regardeth how other men fare.

*What to doe  
in griefe.*

**Col. 3.12.**

Yet because God hath alwaies his mercifull father mercifull children: because some there are of tender hearts, that mourne with them that mourne, and haue put on, as the Apostle speaketh, *tender mercy and kindnesse*; to satisfie them, I pray them to call to remembrance, the three rules giuen before, in the case of like griefe for frindes more neare. First, so farre as distance of place betweene thee and them, the small acquaintance that thou hast with them, and thy weake means will suffer, afford them thy best helpe. *Egypt afforded food to Canaan,* when famine was sore in that land. The King of *Moab* gaue entertainment to *Danids* father, and to his whole houshold, when *Sauls* displeasure

sure was heauy to them in *Israel*. *David* had *Ziklag* giuen him to dwell in, when he could not be safe in *Iuda*. Mercy by hospitality succoureth many strangers, that by famine , warre, and other calamities cannot remain in safety at home. If thou be grieved for the calamity of them that dwell farre off , affourd thy best helpe : thou shalt make lesse thy sorrow for their calamity , while thou ma-  
kest lesse their calamity by thy mercy. Therefore did the brethren among the believing Gentiles, make collections to send to the poore Saints at *Ierusalem*. Secondly, vse patience in this case : and till God put an end to their miseries, glorifie thou God in his judgments, that so exerciseth truth , humbleth , corre-  
cteth, and punisheth . Lastly, pray vnto God for them , that in his judgments he will be pleased to remember mercy ; and to spare the sheepe of his owne pa-  
sture, if they be true worshippers : or at least that he will spare the worke of his owne hands, whatsoeuer they be , and forgiuing their sinnes, that he will giue them repentance , that they may come to the knowledge of him and of his truth,

truth, and in the end be deliuèred from his fiery wrath. In these three things, in helping mercifully, in bearing patiently, and in praying fruently, consisteth the right manner of casting our burden of griefe and sorrow for other mens calamities vpon God. And so haue we considered of this third secular burden of more remote troubles, which hath great affinity with the burden of more nigh and domesticall troubles and differeth onely in respect of the persons, by whom thou art wronged, and for whom thou art grieued, in that they are further from thee.

## CHAP. XI.

*The fourib  
secularbur-  
den, diffi-  
culties of  
our callings.*



HE fourth and last branch of our secular burdens, is the burden of difficulties that follow the duties of our callings.

The callings themselves, whether superiour or inferiour, whether in a priuate house, or in an ample Citie, in the whole kingdome, or in the Church of God, are the ordinances of God, as Paul saith of Rom.13.1, the magistrate; *The powers that bee, are ordained*

ordained of God ; and as might be shewed for all other callings from the highest to the lowest. Therefore they are honorable, and in them we serue the Lord, as so many officers in his house. And the offices that we are tied to performe by the nature & condition of our callings, they are inioyned vnto vs (to euery calling distinctly ) by God himselfe in his word , wherein is set downe, what the King, the Judge, and eucry Maiestrate, what the Minister, the husband, the wife, the father, the childe , the Maister and seruant, must doe ; and therefore those officers are holy. The ends of them are, the glory of God, the peace of the kingdome, the edification of the Church, and the prosperitie & good of euery priuate person : and therefore it is honorable to vs to be employed in those callings and to performe those good offices ; for in those callings and offices , we serue God (whose seruice is perfect freedome) while others, neglecting to serue in these callings , and to performe these offices, serue their owne lustes , the world , and the Diuell, to their dishonour. Yet those offices so holy and so honorable, by reason

son of certaine difficulties that accompany and follow them, doe bring a heauie burden of troubles vpon vs.

*If we be  
insufficient*

Sometime wee are vnsufficient for those callings, and vnable to performe those offices. And that happeneth either by our own fault, or by the fault of some others. By our owne fault, either in our entrance, ambitiously or couetously thrusting into callings ( for the honor and fee of them ) that we were never fit for: or after our entrance, losing our gifts through sloth and idlenes, and so growing vnsufficient, as an instrument that is become rusticke for want of vse. By the fault of others, when they which had power to call and admit vnto any place, & perhaps authoritie to impose, haue singled thee foorth somewhat too soone, being willing rather to wait for a fuller growth of thy gifts, then to lose a man of so great hope. In all these cases of our insufficiencie, the duties of our callings proue a heauie burden vnto vs.

*If we be  
sufficient,  
but are  
croſſed.*

Sometime wee are sufficient for the seruice that our callings bind vs vnto, and we vse faithfull diligence; but some froward

froward men oppose against vs , as *Eli-*  
*mas* the sorcerer with stood the preach-  
ing of *Paul*. By meanes of which oppo-  
sition, & crosse working of those men, it  
commeth to passe, that either thou canst  
not bring to prosperous issue the good  
things that thou labourest in, or thou  
effectest them with much more labour.  
This maketh the seruices of thy calling  
to be much more heauie vnto thee.

Sometime thou art sufficient , and art  
diligent, and hast effected things happily  
to thy minde : but then eniuious men <sup>If we doe</sup>  
<sup>well and be</sup>  
<sup>misenstru.</sup>  
misconstrue, mistake wittingly, and mis-  
report thy doings , as the *Scribes* and  
*Pharises* mistake and mis-reported the  
holie and most absolute workes of the  
Lord *Iesus*. And then insteed of loue  
and commendation , which thou didst  
ooke for, thou art blamed ; and insteede  
of reward and incouragement , which  
thou didst deserue , thou art in danger to  
be punished : this proues a great bur-  
den. In all these cases, yee see how heauie  
burdens grow from honorable and  
honest callings , besides the continuall  
care that euery good man hath to doe  
his dutie in his place. Let vs see how

wcc

we may cast these burdens vpon God to  
be eased.

If we be  
insufficient  
by our owne  
fault.

If thou be insufficient through thine  
owne fault, ambitiously or covetously  
intruding into thy calling, to possesse thy  
selfe of the honor of the place, or of the  
fee that belongeth vnto it, without ex-  
amining thy strength how able thou  
wert to doe the seruice of it, or not re-  
garding, though thou knowest thy  
strength to be altogether insufficient; of  
which sort are many men both in the  
common wealth and Church. Such are  
many antient men, that hauing plentie  
of wealth, and penury of wisdome, that  
for their worship, make meanes to be in  
the commission for the peace, hauing no  
knowledge (or very little) of the lawes  
of the kingdome, to helpe to compound  
the contiouersies of the people. And such are  
young gentlemen, brought vp  
in idle pleasures, that being younger  
brethren, for their better maintenance,  
make suite to haue the charge and lead-  
ing of companies for the war, & would  
be Captaines the first day, hauing neuer  
yet beene good souldiers; they knowe  
how to behau themselues in the house  
and

and among friends , but they know not how to behauie themselues in the field and against enimies. And such are many ignorant and slothfull men , that seeke to be admitted into the ministrie, and to get a good benefice , that they may liue easily, and eate the milke of the flocke, hauing no abilitie to feede the flocke, yea no care thereof. These men , when they are called and vrged to the seruices of their places, then begins their burden to waite heauie , and their insufficiencie makes them subiect to danger and disgrace. How shall these men cast their burden vpon God, for their ease?

If thou be not very far from sufficie-*And be not  
encie, but that counsell from others, far from  
thine owne studie and trauell; the view  
of other mens doings, some practice  
made by thy selfe, and other like good  
meanes, blessed of God ( whose helpe  
thou must pray for ) may bring thee vn-  
to some reasonable dexteritie in time,  
vse and apply all these meanes , and let  
prayer be vsed with euery other meanes,  
and remember what thou hast vnder-  
taken, and that thou canst not without  
danger neglect the worke of the Lord,*

L

and

and God will second thy desire and tra-  
uaile with his blessing. The twelue, when  
they were first called, and admitted of  
the Lord *Jesus*, were not so fit for their  
places; as afterward they proued. I speake  
not these things to imbolden any man  
to thrust into a calling without due pre-  
paration, but onely to aduise for the  
best, those that are already entred, them-  
selues being hitherto very vnreadie.  
Let them vse good meanes, and make  
trall of Gods mercie. It hath fallen out,  
that men very raw at their first entring,  
by diligence after vsed, haue growne ve-  
ry fit, while others, of good fitnes at their  
entring, by negligence and idlenes haue  
lost their giftes, and become very vn-  
profitable.

*If we be far from sufficiencie, so  
from sufficiencie.* But if thou be far from sufficiencie, so  
that after thy entrance, all thy diligence  
assisted with prayer vnto God, cannot  
inable thee, at least in some mediocritie  
to doe thy dutie; then know that God  
hath not called thee to that place. Then  
the onely way of casting thy burden vp-  
on God, is, in the feare of God to giue  
over that calling, to resigne that place,  
and no longer, either for honors, sake or  
wealths,

wealths, to stand a blanke, a cypher, a blot, and an impediment either in common wealth or Church, and to be an offence in the eye both of God & all good men: and to seeke to get his liuing by honest labour in some other calling, that he hath bene better fitted for, as *Zacharie reporteth* the words of some idle Prophets in their repentance; as namely, *That he shold no more weare a rough zechar. 13 garment* (that is the robe of the Prophets profession that he was vnfitt for) and he shold say *I am no Prophet, I am an husband man, for man taught me to be an heardman from my youth.* That is, I was never brought vp and fitted for the seruice of a Prophet, whereinto I did foolishly thrust my selfe, and therefore I will leaue that calling vnto more sufficient men: and whereas I was brought vp to the trade of a husband-man & heardman, I will henceforth follow that calling, that I may eate my bread with a good conscience, & with Gods blessing, though my reputation and maintenance be lesse. This is to cast thy burden vpon God.

If thy ambition and couetousnes did

If we be not make thee intrude, but men had  
not insuffi- good opinion of thy sufficiencie, as *Pha-*  
*cies by our rao had of Josephs wisdome*, & thou hast  
*owne faulcs.* vsed no cunning to draw them to haue  
such opinion of thee, but they simple, out of their owne obseruation iudged  
well of thee, and imposed a charge vpon  
thee, not being yet so ripe in iudgemēt,  
and otherwise, as thou wouldest be, and  
hadst neede to bee: in this case there is  
a good calling of God, to giue thee  
hope of his further helpe, though as yet  
thou be but as *Danid* was, the youngest  
among many brethren. And the testi-  
monie of thine owne conscience, cleer-  
ing thee from intrusion, is some ease of  
thy burden. Plead thine honest calling,  
plead thy cleere conscience before God,  
and craue his fauour: and if they that did  
chuse thee will not discharge thee, pray  
to God for increase of strength, & craue  
the helpe of their prayers, that laid the  
burden vpon thee, and bend thy selfe  
with good hope vnto thy busines. It is  
written, that *out of the mouthes of babes*  
*and sucklings, God ordaineth strengsh.*  
hope well therefore, in thy diligent in-  
deuour, of the assistance of God, and  
ge-

remember what the Lord Iesus answered to Paul, *my grace is sufficient for thee, my power is made perfect through me*<sup>2 Cor. 12</sup>.  
 weaknes : and what the Apostle saith of himselfe assisted with this sufficient grace of Iesus Christ. *I am able to doe all things, through the helpe of Christ that strengtheneth me*: and make vse of these testimonies, studying, striuing, praying, and vsing all meanes and helps for increase of sufficiencie. And take that as spoken to thee, that Paul spake to Timothie,<sup>2 Tim. 4</sup>.  
*These things exercise, and giue thy selfe unto them, that it may be seene how thou profitest among all men.* This is the waie of casting this burden vpon God.

If thy sufficiencie be good, and thy diligence answerable, so that thy conscience witnesseth, that thy labour in the Lords Vineyard is faithfull labour, *if we be sufficient, but crossed, what then to doe.*  
 work goeth not forward, because the re are that oppose their vttermost power against thy labours, to crosse the suc- cesse of them. And there is scarce any one good worke, that a man of publike calling can take in hand, but the Devil bath one instrument or other to crosse

the attempt, and hinder the successe : so did the Sorcerers of *Egypt* withstand the message of *Moses* and *Aaron*, comming vnto *Pharao* in the name of the Lord. So did *Rehum* and *Simsbai*, with their companions with *Tatuai*, and *Sauballat* and *Tobiah* withstand to their vttermost power and cunning the worke of the Iewes, in building the Temple & wales of *Ierusalem*, after their returne from the captiuie. When *Elias* had slaine the Priestes of *Baal*, and sought to bring backe *Israel* to the worship of the Lord, *Iesabel* opposed hit selfe, and made *Elias* to flie for his life. And while the Apostles preached the Gospell of Christ to the Gentiles, the vnbeleeuing Iewes stirring vp the Gentiles, withheld them in all placees : as the Apostle chargeth them

1. Thes. 2. saying, *They haue persecuted vs, and God, they please not, and are contrarie to all men, and forbid vs to preach unto the Gentiles, that they might be saued.* Thus vsually, through Sathan's enuie, it falleth out, that scarce any attempteth any commendable worke, but that one or other instrument of Sathan ariseth, opposing himselfe against it, to hinder the performance

formance of it, increasing his burden  
that trauelleth about it. How shall men  
thus vexed, cast their burden vpon the  
Lord?

First, when thou seest their mallice and  
opposition, be not driuen from thy pa-  
tience and peaceable minde, lest thou  
also shouldest either say or doe amisse in  
thy vnguiet passion. Secondly, vnto this  
patience ioyne prayer vnto God, and in  
thy prayer craue these things of God.  
First, that God will oppose his helpe a-  
gainst their opposition, and hinder their  
hindring attempts, as the Prophet doeth  
saying. *Let not the wicked haue his desire Psal.140.5.*  
*O Lord, performe not his wicked thoughts.*  
Secondly craue the assistance of Gods  
hand vpon thy labour, & good indeuor,  
to helpe thee against thine opposites; as  
the Prophet doeth, saying, *Giue vs he lpe Psal.108.*  
*against trouble, for vaine is the helpe of 12.*  
*man, through God we shall doe valiantly.*  
Lastly that he will take thy good enter-  
prise into his hand, and vse thee as his  
instrument to effect so good a worke by;  
as also the Prophet doth, saying, *Let Psal.90.17.*  
*the beautie of the Lord our God be upon vs,*  
*and direct the worke of our hands upon vs.*

*even direct the worke of our handes.* Surely in this case, this is to cast our burden vpon God : if withall, when we see the end to fall out contrarie to our godly purpose, we glorifie God therein, supposing, that as God would not let *David* build his Temple , but reserued it to be performed afterward by *Salomon* : so God for some secret cause will not haue that good worke finished by thee , but reserueth it for some other time, and some other person.

*If thy deed be misconstrued, what is to do.* Lastly, if thy sufficiencie be good, and thy diligence answereable to thy sufficiencie, and the worke effected through Gods helpe, be answereable to thy diligence, but the malice of me misconstrue thy worke, and misreport it, & so bring thee into danger and trouble : as *Ama-ziah* the wicked Priest of *Betbel*, misreported the godly seruice of the Prophet *Amos*, and accused him to the King, saying, *Amos hath conspired against thee, in the midst of the house of Israel.* The land is not able to beare all his words. So seeking, betray his life into the handes of cruelty vnder shewes of iustice.

**Amos. 7.  
10.**

Then the casting of our burden vpon  
God

God is first, in his name to protest our  
innocencie, and that we haue done our  
dutie with an honest heart as God com-  
maunded vs. So did Amos after Ama-  
ziah had accused him, saying for him-  
selfe, *The Lord tooke me as I followed the Amos. 7.*  
*flocke, and said unto me, Goe, prophecie to 15.*

*my people Israel.* That is, I haue in these  
sermons which you call Conspiracie,  
faithfully followed the commandement  
of the God of *Israel.* So also did Jeremy,  
when the Priestes and false Prophets,  
and the multitude of the people had  
laid hands vpon him in the Temple, and  
went about to kill him for his preach-  
ing, he protested his innocencie saying,

*The Lord hath sent me to prophecie a. Iere.26.12*  
*against this house & against this Citie, all*  
*the things that you haue heard. And thine*  
*innocency being thus protested & made*  
*knowne, then secondly turne thee vnto*  
*God, appeale to his iudgement, & rest vp-*  
*on him. He is the true discerner of all*  
*mens doings, to whō it is manifest both*  
*what things are done, and with what*  
*mind they are done: and he is the judge*  
*of all men and of their doings, and he*  
*will reward them that truly serue him:*  
there-

therefore taking no discomfort at the vniustice and vnthankfulnes of men, pray God to iustifie thy well doing against misreporters. Thou hast a promise of such mercie, made by the Pro-

*Plal. 37.6.* phet, saying, *He shall bring forth thy righteousness as the light, and thy iudgement as the noone day:* and pray him to remember thee, and giue thee thy reward in heauen, because on earth good seruices are not worthily valedewed: and in expectation of that reward at Gods hands, comfort thy soule in this case. And thus haue we spoken of the fower secular burdens, wherein iminediatly we haue to doe with men, in matters concerning this life, and shewed how the burdens may be, & ought to be cast vpon God for the ease of our soules.

## CHAP. XII.

*Burdens of  
spirituall  
troubles,*



Here are diuers troubles, wherein the man that is troubled, hath to doe imediately and at the next hand with God, and the things wherin he hath to doe with God, and

and looketh dire&ly vpon him, do con-  
cerne our soule and inward man, and the  
good estate theroff for holinesse and hap-  
piness both now and hereafter. And in  
regard hereof, those troubles I call spiri-  
tuall troubles. And those I reduce to  
two heads. The first of these spirituall  
burdens, is the powerful *lusts of the flesh*,  
enemies to the holiness of the soule. The  
second is the feareful accusing thoughts  
that are enemies to the happiness of the <sup>The first</sup>  
soule. The first is the burden of the lusts <sup>spirituall</sup>  
of the flesh fighting against the soule. <sup>burde, lusts</sup>  
<sup>of the flesh.</sup>  
The multitude of our corruptions and  
the law of sinne in our members, so po-  
tent and strong, that we cannot doe the  
good we would (in doing whereof God  
should be serued) and the euil we would  
not, that we doe (by doing whereof the  
diuell is serued.)

This is a grieuous burden to an ho- *Grieuous*  
nest minded man, that is desirous to <sup>to the ho-</sup>  
please God, and keepe a good consci- <sup>nest man.</sup>  
ence. Hee considereth who made him,  
and desireth to glorifie his creator. He  
considereth the manifold mercies of  
God towards him, and desireth to ap-  
proue himselfe a thankfull man. He re-  
specteth

specteth the end both of his creation and of his regeneration, and desireth to come neare vnto God, and to haue fellowship with his redeemer, and to resemble him in holinesse and righteousness : hee seriously thinketh vpon the end of vertue , and reward of vice , the first to be eternall life , the other to be eternall destruction : and with his whole heart and soule he desireth and striueth to auoid euill, which hee abhorreth, and to do good which he loueth. And while he striueth to goe on in this course, nothing hindereth him more then the root of sin, that is deeply fastened in his owne flesh. The Diuell offereth a temptation, and his false flesh yeeldeth presently vnto it. The flattering world presenteth shewes of vanity, and the flesh greedily imbracesthem. Occasions are offered and presented to our eies, and our traiteorous flesh suddenly apprehendeth them; and our actions fall out to be sinfull and euill, sometime at vnawares, before wee haue leisure to consider what we ought to doe. Sometime against fore-fight : yea against repugning will. For that corruption that is in our flesh, (which for

for the authority that it vsurpeth, and for the power that it exerciseth in vs, the Apostle calleth *the law in our members*) that corruption rebelleth against the law of our minde, and leadeth vs captiue into all actuall sinne. And wee are compelled in the campe of our enemies to serue against our beloued Lord. And this is no small griefe vnto a sanctified soule, that desireth to serue and wotship God in spirit and truth. How heauy this burden is, the Apostles words doe teach vs, crying out, by reason of it, in this manner : *O wretched man that I am,* Rom. 7. 24. *who shall deliuer mee from this body of death ?* It was vnto him more bitter then death, that sinne was of such pow- er in his mortall body.

Vpon men groaning vnder this bur- *den, compassion* is to be taken, both in *regard of God*, whom it grieueth them to offend and dishonour, and also in *regard of themselves*, so intangled and in- dangered, not by any forraine malice, but by their owne inbred sinfullnesse.

Therefore for the ease of such ouer- charged soules, to giue them some comfort, notwithstanding the continu- *Matter of  
comfort for  
them.* ance

ance of their burden, these things are to be considered. First, that where God hath giuen an heart grieved for these infirmities, he neuer imputeth vnto them the sinnes that they so vnwillingly, and grievedly commit, their broken and displeased hearts being a pleasing sacrifice to him. According to the saying of the

Psa.51.17. Prophet, *The sacrifices of God are a contrite spirit, a contrite & a broken heart O God, thou wilt not despise.* So that God taketh more pleasure, to see them sorrow for their committing sinne, then he doth displeasure for the sinne that they commit : for to commit sinne is common to all mankinde, and we cannot chuse but to doe amisse, while we live in this flesh : but to mourne, and to be grieved for sin, to striue against it, and not to commit it, but with dislike & offence taken for it, is proper onely to them that truely loue the Lord.

Secondly, though they cannot attaine vnto such perfect holinesse vpon earth as they desire, nor vnto such an absolute conquest ouer their corruptiōns, and such a full measure of mortification, that sin shal haue no life nor po-

wer

wer of mouing in them: yet their good will, being true and vnfained, and their holy desire, beeing sound and not dissembled, is before God as well accepted, as if they were altogether without sinne. Therefore is it that God requieth the heart, saying, *My sonne give Pro.33.26.  
me thine heart, and let thine eies delight  
in my wayes.* He that can by the mercie of God attayne vnto this, to delight in in the wayes of God, and to haue a sound heart within his weake bodie, he hath attained vnto as great perfection of holinesse, as this present life is capable of, if that desire and delight of his be ioyned with knowledge and vnderstanding: so that hee be free from their errore, whom the Apostle speaketh of, saying; *They being ignorant of the Rom.10.3  
righteousnesse of God, and seeking to e-  
stablish their owne righteousness, haue not  
submitted themselves to the righteousness  
of God.* A single good intent without knowledge, is the deuotion of fooles, it hath no true comfort tied vnto it, it saueth not from destruction, it leadeth men blindefolde and sleeping into hell. But when men haue learned out of the word

word of God, what hee requireth, and what is their duety, & vnto that knowledge ioyne a true desire to doe their duetie, then vnfained desire is before God esteemed a perfect worke. There-

Rom.13.10. fore doth Saint Paul say, *That loue is the fulfilling of the Law*. And in ano-

2.Tim.1.5. ther place. *The end of the Law is loue out of a pure heart, and a good conscience, and of faith unfained.* The Law requireth no more but loue, (which will neuer be idle;) and that obtained, the Law hath attained his true end in vs. And to him that thus loueth, as much is due, as vnto him that perfectly fulfilleth the commandement.

Thirdly, to him that thus in heart desireth, while he liueth here, full perfect and absolute holinesse (being grieved, that the lusts of his flesh should stand vp in his way with such strength as they doe) that which hee desireth shall in due time be granted, with increase of grace in the meane while. For when death comes, in which hee pulleth off sinfull flesh, he shal put off sin & al corruption togither with the flesh, and thenceforth hee shall offend his God no more, nor

be

be in any danger of offending him. For the Apostle truely saith, *He that is dead Rom.6.7.*  
*is freed from sinne*, both from the act of sinne, and from all lusting after sinne. And when he shall receiue his bodie againe in the resurrection, hee shall receiue it cleansed and purged from that corruption that was in it before. For so doth Saint Paul testifie, saying; *The body is sowne in corruption, and is raised in incorruption.* By which incorruption he vnderstandeth, not onely an estate of strength and health, whereby it shall be freed from that decaying that it was subiect to before, in regard whereof we haue reliued it with daily food, to repaire the daily decaies: and also freed from sicknesse and paine that it suffred here before, in regard whereof wee take much physicke to ease the paine of it, and to maintaine the health of it: but he vnderstandeth rather by incorruption, an estate of purenesse & holiness, whereby it shall bee freed from sinning and offending God, and shall stand and remaine for euer purged and cleansed from all sinfulness, and in a perfect sanctitie, as the blessed An-

M gcl

gels of God. And our true holinesse begunne heere, shall be consummated, and become perfect holinesse there.

*This com-  
fort is some  
ease of his  
burden.*

These are matters of comfort to cheere his heart, that is grieved with the burthen of his owne corruptions, not suffering him to serue God as hee would : his defaults displeasing him, shall not bee laid to his charge . His loue and true desire shall be accepted, as if his life were without fault ; and hereafter in due time he shall be wholly freed from all corruptions. And these comforts are some ease of his burthen, that though his lusts be still as strong as they were, yet his griefe for them is not so much as it was. But let vs see further how a man may cast this burthen vpon God, to be eased of it, and get masterie ouer his lusts.

*To call this  
burden vpon  
God, first  
study the  
Scriptures.*

For the casting of this burthen vpon God, these are good rules and profitable, seruing to procure ease, and whereby strength against the corruptions and lusts of the flesh is obtained . First, let him be diligent in the study of the word of God, which *Daniel calleth, A* *Psa.119.105 lanterne unto our feete, and a light unto our*

our paths. Because in the spirituall darkenesse which overshadoweth our souls in this world, so that of our selues wee cannot see nor finde out the paths of righteousnesse wherein wee shoulde walke, if wee take vnto vs the word of God, it like a shining light, will reueale vnto vs the old way, which is the good way, that we may goe forward in it. It will teach vs what to doe, and what to leau vndone, and will guide vs aright, against the dangerous seducings of our owne euill lusts.

And great force it hath to keep vs in our way, euen in those men, in whom their lusts and corruptions are most strong. As for example, in yong men, in whom there is more pride of wit, and more stubbornesse of wyl, then in men of other ages : in them, the word of God is powerfull, to make them aduised and to humble them. David asketh this question, *Wherewithall shall a yong man redresse his wayes?* Psa. 119.4 and hee giueth answer in the next words, saying, *In taking heed thereto according to Gods word.* Such an excellent help, against the seducing lusts of the flesh, is the word of  
M 2                    God,

God, for the redressing of our waies,  
So that if a man burdened with his cor-  
ruptnes, & desiring to obtain strength  
against them, doe giue himselfe to stu-  
dy the word of God, and do take heed  
vnto it, though he were as proud wit-  
ted, and as stubbornely wilfull, as were  
those yong men, the sonnes of *Jacob*,  
that committed the outrage at *Shechem*,  
yet the word of God will bring downe  
his proud wit, & reclaime the forward  
wils of the very dissolute gallants of the  
world.

And this doth *Danid*, being yet but a  
yong man, out of experience in himself  
**Ps.119.98.** affirme, saying, *By thy commandements  
thou hast made mee wiser then mine ene-  
mies, for they are euer with me*: that is, I  
am a continuall student in thy com-  
mandements, *I haue more understanding  
then my teachers*, for thy testimonies are  
*my meditation*: that is, my minde is al-  
wayes vpon thy testimonies. *I under-  
stand more then the ancient*, because I  
haue kept thy precepts: that is, age tea-  
cheth much by obseruation and expe-  
rience, but Gods word teacheth more.  
So that while a man is carefull to study  
the

the Scriptures, as *David* was, and maketh them his meditation, hee shall soone become more wise then his teachers, and more able to direct himselfe, then the ancient, that think themselves able to giue councell. There shall not moue nor stir a corrupt lust in his heart, attempting to draw him aside to sin; but he being exercised in the study of Gods word, shal presently be able with iudgement to checke that desire of his heart, & to oppose against it Gods owne will.

Secondly, let him frequent the company of good men, in whom hee seeth great power to subdue & keepe vnder good men. <sup>use the</sup> disordered lusts then is in himselfe: and let him obserue & imitate their behauour: this will helpe him much. For if the word of God on the one side giue him a rule how to keepe vnder his raging lusts, these men on the other side will be vnto him an example & patterne, shewing him how to doe it, and a very simple workman, when he hath not onely rules giuen him to direct his iudgment, but a patterne also laid before him to direct his hand, will very easily with this double helpe, learne to doe his worke

in some reasonable good manner, and  
vnto this helpe vnder God, the Apostle

**Phil. 3.17.** *Paul doeth send vs saying, Brethren be  
followers of me, and looke on them which  
walk so as you haue vs for an example. A  
man neerrily ignorant of his way, if he  
follow carefullie step for step, a skilfull  
guide going before him, will very safe-  
ly come to the place that he desireth: so  
shalt thou doe in the way of godlines,  
if thou keepe company with the godly,  
and marke their behauour to doe there-  
after.*

**Psal. 56.** *Augustin having respect of Saint  
Paul, faith in one place, If thou faile in  
the precept, be strengthened in the example:  
that is, it by looking onely to the pre-  
cept, thou canst not bring to passe to  
keepe it, looke to the example of them  
that doe after it, and their example shall  
much strengthen thee.*

**Men are very apt to be led by exam-  
ples, and are easilly transformed into the  
manners of those whom they keep  
company with: neither will their  
fellowship hold long, that doe not  
conforme themselves to the manners of  
their company. David in one place hath  
Psa. 18. 25 this saying, With the godly thou wilst shew  
thy**

thy selfe godly, with the upright man thou  
will shew thy selfe upright, with the pure  
thou wilt shew thy selfe pure, and with the  
foward, thou wilt shew thy selfe foward.  
The Prophet speaketh these words of  
God, and we may safely speake them of  
men, among the godly, thou must shew  
thy selfe godly, learning and practising  
their godly behauour; else they will  
haue small pleasure in thy company:  
and among the wicked thou must doe  
as they doe, else they will soone be wea-  
ry of thee, and fly thy fellowship. The  
company therefore of the godly, cannot  
but be a great helpe vnto thee vnder  
God, to learne by them to subdue and  
keepe vnder thy vnruly lusts, if thou  
conuerse with them, and daily striuest  
to conforme thy selfe to their manners.  
This is a good d-gree of casting this  
burden vpon God.

Thirdly let him shun all occasions, *Thirdly fly*  
that may allure and prouoke him vnto *occasions*  
these sinnes, that by the corrupt lusts *that may*  
of his heart, he findeth himselfe most *fir thy*  
subiect vnto. For example, if his infir-  
mitie be pronenesse to anger & wrath,  
let him auoid the company of conten-

tions and foward persons, that are apt  
to prouoke : let him not take know-  
ledge of euery pett y wrong that is done  
vnto him : nor harken vnto them that  
will tell him this or that tale, what other  
men say of him, lest suddenly he be dis-  
tempered. If his infirmitie be a prone-  
nesse to drunkenes, ( as there are but  
too many, that when they are at it, can  
keepe no measure ) let him fly the com-  
pany of pot companions , let him shun  
the places, and abhorre the ceremonies  
of great drinking : and let him not de-  
light himselfe to behold the colour and  
sparkling of the Wine. If his infirmitie  
be a pronenesse to adulterie , and such  
vncleannes , let him shun the haunt of  
Harlots, and their houses, & all wanton  
company ; and let him not cast his eye  
vpon deceitful and bewitching beautie:  
and so concerning all other sinnes that  
his heart lusteth after.

This rule the hely Ghost giues vs in  
many places. *Salomon saith, Keepe thee  
from the wicked woman, and from the flat-  
tery of the tongue of the strange woman:  
desire not her beauty in thine heart, neither  
let her take thee with her eye-lid. Her co-  
pany*

Pro. 6.24.

pany, her countenance, and her wordes, all these are inticing occasions : and all these Salomon warneth him to shun that world not be betrayed by his owne frailty to commit whoredome. In another place he saith, *Make no friendship Pro.22.24 with an angry man, neither goe with the furious man, least thou leарne his waies, and receive destruction to thy soule.* Company and fellowship with the foward, will draw thee whether thou wilt or no into many brawles and quarrels, and otherwise also breedes danger vnto thee, & therefore to be shunned of him, that feareth his owne euill nature, too prone vnto anger. Againe, *Looke not Pro.23.32 thou upon the Wine when it is red, & when it sheweth his colour in the cup, and goeth downe pleasantly : in the end thereof it will bite like a Serpent, and hurt like a Cockatrice.* The beautifull colour, and pleasant mouing of the Wine in the cup, are prouocations to drinking : hee that would not be ouertaken with drunkennes, knowing his owne appetite and weakenes, must shun these prouocatiōns. Generally this is a veriy good rule for him that feareth the violence of his owne

owne sinfull lustes, to fly all occasions, alluring and prouoking vnto sinnes: he that would not be strangled with the hooke, let him not play with the bait, and lie nibbling at it: the Diuell and the world deceiue by such meanes, he that is burdened with the lustes of his flesh, & desireth ease to his grieved soule, by casting his burden vpon God, let him shun these occasions diligently: he that would not be hurt with the Lyons clawes, let him not come neare vnto his foote.

*Ferrily  
thinke vpon  
iudgements  
and mercies*

In the fourth place, let him often think vpon the iudgements of God threatened against sinne, and executed vpon sinners, that yeeld, and suffer themselves to be led away by their lusts: the threatenings he shal finde euery where in Gods word, and the executions he may see abroad in the world. Let him also meditate vpon the mercies of God promised vnto vertue, and performed vnto the vertuous that walke in the spirit, and putting vpon them the Lord *Iesu Christ*, doe take no care for the flesh to fulfill the lusts thereof: the promises hee shall meeete with euery where in Gods word,

word, and the performances he may see abroad in the world, but especially in the church, and among the godly, whose company he was before aduised to frequent. These things obserued, wil breede in him the feare of Gods power, and the loue of Gods mercy: which two will be vnto him, helps of great seruice against the lusts of his owne heart; while on the on side, the feare of God will make him walke in humility: and on the other side the loue of God will make him to serue God with gladnesse. This is a very good way of casting this burden vpon God.

Fiftly and lastly, (but continually and ~~continually~~ <sup>Fiftly</sup> fervently) let him pray vnto God for his ~~small~~ <sup>continual</sup> grace, to be giuen, continued, and increased to him. For as the flesh (that is ~~prayer-~~ corruption in vs) lusteth against the spirit; so the spirit (that is the grace of God in vs) lusteth against the flesh. So *Paul* incumbred with the messenger of Satā, buffetting him (by which name he understood the burden of his troublesome corruptions) praied vnto God, if it might bee, to be freed from it. For all power to preuaile against sinne, and to get

Psal. 119.  
33.

get the mastery ouer corruptions, is obtained by the gift of God, and by the worke of his grace in vs. Therefore doth *Dauid* pray to God in this manner, *Teach mee o Lord the way of thy statutes, and I will keepe it unto the end : giue mee understanding, and I will keepe thy law, yea I will keepe it with my whole heart; direct me in the path of thy commandements, for therein is my delight ; incline mine heart unto thy testimonies and not to covetousnesse.* Thus earnestly doth he contend with God by praier to be assisted with his grace ; which if he may obtain, hee feareth not to promise vnto God some obedience, notwithstanding whatsoeuer corruption abiding and mouing in his flesh. And so must euery man doe that is incumbred with his owne withdrawing lusts. This course will not be idle. What answer God will giue vnto such praier, wee may see by the answer giuen to *Pauls* praier, by him offered to the Lord *Iesu* vpon like occasion : for when hee had intreated God, that his troublesome lusts might depart from him, he receiuued this answer : *My grace is sufficient, for thee : my power is made perfect*

perfect through weakenesse. He was promised sufficient aid from the grace of *Iesus Christ*, that in his weakenesse, being vnable to extinguish those lusts, the power of *Christ* should perfectly appeare in strengthening him not to be ouercome of them. And if with *Paul* thou make the same praier vnto the Lord *Iesus*, the giuer of all grace, with *Paul* thou shalt obtaine the samie answer, to be continually assited with his sufficient grace, to preserue thee from being carried away by thy fleshly lusts. They shall haue being, to exercise thee in the warfare of this life : they shall not haue power to subdue thy heart to them.

To take these courses bitherto prescribed. As first to exercise thy selfe in the study of holy Scriptures : Secondly, to frequent the company, and obserue the conuersation of holy men : Thirdly, to shun all occasions that may moue thy corrupt lusts to attempt euill action : Fourthly, to thinke often of the iudgements of God threatned against sinne, and executed vpon sinners ; and of the mercies of God promised to vertue, and performed

performed to the vertuous: and lastly to mingle continuall praier with the former courses. This is to cast this burden of our sinfull lusts vpon God for our ease.

## CHAP. XIII.

*Two Spirituall bur-  
dens, ac-  
cusing  
thoughts.*



HE second branch of spirituall troubles and burdens, is *accusing thoughts*, disturbing peace, and breeding terrors of conscience, when it pleaseth God to bring to our remembrance our sinnes past, and to set them in order against vs, allowing Satan to be master. Who being priuy to our sinnes, and to all circumstances concurring in the doing of them, doth present them vnto vs in their true colors: amplifying and aggrauating our ignorance that would not learne, our contempt of God, whose wil we know, yet had no care to doe it; our vnthankfulness, our pride, our cruelty, and ouer vncleannessse; with what soever other thing, that may make our sinnes fearefull vnto vs: not forgetting to let vs see withall, what wrath from heauen,

heauen; and what torment in hell those our sinnes haue deserued.

This a most grieuous burden, bree-  
ding desperation in the wicked, and vn-  
grieuous speakable feare in the elect; hee that of *burden*.  
all the sonnes of men, was best able to  
beare this burden, and had the greatest  
assurance against it, euен *Iesus Christ* the  
sonne of God, when he bare the burden  
of our sinnes imputed vnto him (being  
in himselfe most pure from sinne) he did  
by reason of this burden, offer vp prai-  
ers and supplications, with strong cry-  
ing and teares, and was in feare, and did  
sweat bloud, and complained as one for-  
saken of God. So that this burden is ve-  
rie heavy, and it much concerns vs to  
learne how to cast this burden vpon  
God.

And in this busynesse, because the di- *To cast this  
uell taketh aduantage from euery the burden up-  
least circumstance of our sinne, that may on God,  
make for him against vs, to increase  
thereby our feare and trouble of minde:  
therefore it shall be meete, that we also,  
for our aduantage against him, doe exa-  
mine and marke the circumstances of the  
sinnewe are charged with, to see if wee  
can*

can finde any the smalleſt hole, through which the light of hope may ſhine vnto vs. And it may fall out vnto vs as it did to the Prophet Ezechiel, who being en-  
*Eze. 8.7.* tred in at the gate of the court, hee looked, and behold an hole was in the wall. Then the Lord had him digge in the wall, and when he had digg'd in the wall, behold there was a doore. The little hole which at the firſt he eſpied, while hee attempted to digge, became a doore, by which hee entered with eaſe. So may it fall out to thee in thy caſe of caſting this burden vpon God for thy eaſe. The leaſt hole that we can ſpie in the circumſtances of our finnes, through which hope of Gods mercy may ſhine vnto vs, if we take vnto vs the iſtrument of praier and digge therewith, may and will proue vnto vs a doore of mercy. For the mercy of God is like a floud that overfloweth. But where the waters of a floud finde but ſmal hole to iſſue through at the firſt, by continuance, they weare the hole greater, make paſſage for themſelues, and run at the laſt like a ſtrong ſtreame, that cannot be ſtopped. So the mercy of God appearing firſt at the hole of a ſmall circumſtance,

cumstance, if thou continue in praier, and attend vpon God, wil worke it selfe freer passage, and in the end shine with full brightness in thy conscience, and the diuell shall not be able to darken the comfortable and glorious light of it.

First therfore let the afflicted sinner *Jf:bon bes* consider and weigh well the manner of *vrged ge:* his tentation, whether he be *vrged* in a *generally.* distinct maner with any particular sin, or whether he be more cōfusedly vrged and in a generall manner, that hee hath an euill heart, and is an hypocrite, and loueth not the Lord ( and if the afflicted person cannot himselfe discerne the condition of his tētation, his iudgement being oppressed and darkened by his affliction; let the iudicious comforter, whose helpe he seeketh, obserue it for him) for Satan (that by Gods permission vrgeth against him this tentatiōn) findeth in som men particular matter of enormous sinnes, as of murder in *Cass,* of adultery in *David,* and of idolatry in *Manasses:* into which particular sinnes they haue broken licentiously with great boldnesse. Where hee hath this aduantage from our former

violent courses, he will be sure to vrge it to the vttermost (as making much for him) to drue vs into dispaire, to say

Gen.4.13. with Cain, *My punishment is greater then I can beare.* Or as Musculus reades it, agreeable, as he saith, to the Hebrew, *Mine iniquity is greater then can be pardoned.* In some others hee findeþ no such particular grosse sinne, but they haue walked ciually and modestly: and where they did sin, (though that were very vsuall) yet they sinned of infirmity rather then of pride, and vpon prouocation rather then vpon free choice. Heere hee hath not aduantage as in the former. And therefore in a more gene-  
rall and confused manner, he vrgeth a-  
gainst them their corruptions, but spe-  
cially hypocrisie, and an vnsound heart,  
that they did abstaine from grosse sins,  
not out of any hatred that they did  
beare against such vile sinnes, but one-  
ly for feare of the peoples speech: and  
rather for want of meanes and oppor-  
tunity to accomplish them, then for  
want of any good will, if time, & place,  
and other things had been answerable.

And if thou finde that thine is such  
a gene-

a generall and confused tentation, as *There is* namely, that thou diddest never right-*case in that* ly know, nor loue, nor feare God; and *that thou* that thine heart was alwaies, or now *bast not* is, an euill, an hypocritical heart; thine *fallen into* grosse *estate* is so much the more easie, that in *all sinnes*, the dayes of thy security (while thou diddest walke according to the course of this world, and after the prince that ruleth in the ayre, euen the spirit that worketh in the children of disobedience) God suffered not the Diuell to thrust thee into presumptuous sinnes, after the manner of others, and into grosse and desperate sinnes against all rules of honesty, wherewith hee might now in this time of temptation, torment thy conscience. This affordeth much aduantage vnto thee, that the diuell can finde no grosse particular sinne to vrge and preesse thee withall.

Here let the afflicted man first consider, that hitherto his case is no whit *originall e-* worse then the case of euery man that *state of a-* commeth into the world. For *David* *very man* doth tell vs, that the best man, euen he *conceited* in sinne, that prooueth afterwards a man after Gods owne heart, yet out of his mo-

thers wombe, yea out of his fathers loines proceedeth a finnefull creature, with an euill heart empty of the loue of God, and continueth so, till God bestow some particular grace vpon him for the conuersion of him. And he maketh himselfe an instance heereof, speaking thus, *Behold, I was borne in iniquity, and in sinne hath my mother conceiued me.* He was from the wombe and loines a sinner taken in generall termes, for a man in whom there was an euill heart, not knowing, not louing, not fearing God. And Saint Paul doth tell vs, that the holiest man, euen he that was from the beginning a chosen vessel to beare witnessse to the name of *Iesus Christ* before kings and nations, yet in his ori-ginall estate, and first yeares, hee is the childe of wrath, and dead in trespasses and sinnes, as all other men, till God in mercy looke vpon him, and renew him. And hee maketh himselfe among others an instance thereof, while hee

*Ephes.2.1* thus speaketh; *You hath be quickened, that were dead in trespasses and sinnes, wherein in times past ye walked according to the course of this world, and after the*

*Prince*

Prince that ruleth in the ayre, even the spirit that now worketh in the children of disobedience: among whom wee also had our conuersation in times past, in the lusts of our flesh, in fulfilling the will of the flesh and of the minde, and were by nature the children of wrath as well as others. Paul was as bad as the *Ephesians*, and the *Ephesians* as bad as all other men, til God in mercy conuerterd both him & them. And the Prophet *Jeremy* telleth ys, that there is both generally and particularlly, in all men, and in euery man, a heart both wicked and hypocritical: wicked to do that which is euill, deceitfull and hypocritical to dissemble in the doing of it, and to make shews, pretences and excuses, that it might be thought not to doe euill. And this wickednesse and hypocrisie ro be so deepe and cunning, that it deceiueth, not onely other men, but euен the wicked man himselfe, that flattereth and pleaseth himself with his owne pretences, and perswadeth his owne soule, that all is well, and onely God is able to finde out his hypocrisies: forthus hee saith; *The heart of man is Iere.17.9* deceitfull and wicked above all things, who

can know it? I the Lord search the heart,  
 &c. Other men cannot know it, and  
 search it out. For the apostle saith, What  
 Cor. 3.11 man knoweth the things of a man, save the

spirit of a man which is in him. A mans  
 owne heart may bee acquainted with  
 his owne thoughts, but another man  
 cannot discerne them; a man himselfe  
 oft times is not able to discerne his  
 owne wickednesse, a vaine and false  
 opinion misleading his blinded iudge-  
 ment; but God searcheth it out, because

Hebr. 4.13 there is not any  
 creature that is not manifest in his sight,  
 but all things are naked and open to hu-  
 manes, with whom we have no doe. Such is  
 the depth of the wickednesse of mans  
 heart, such is his deceitfull hypocrise,  
 that no eye but the all-seeing eye of  
 God, no judgement but his that never  
 erreth, can see the same. And Salomon

Eccles. 7. tells us, that there is no man iust upon

22. the earth, that doth good, and sinneth not.

And knowing this to be generally true,  
 he challengeth every man that thinkes  
 that he can say any thing to cleare ey-  
 ther himselfe, or any other, saying, Who  
 can say, I haue made my heart cleane? I

Pro. 20.9

am cleane from my sinne. So that this is  
the condition of all men, till God in his  
mercy mould them anew by his grace :  
till then they are altogether such as  
thou in thy troubled heart art charged  
to be ; men of an euill heart, full of  
wickednesse and hypocrisie, that nei-  
ther know God, nor loue God, nor  
feare God.

Therefore when thou art charged *yeeld to*  
with such a generall and confused ten- *be as thou*  
*tation, yeeld it to be true, that thou art* *art char-*  
charged withall, and stand not to make *ged, and*  
thy selfe better then thou art, & with- *make it a*  
all, say vnto thy soule ; for that I haue *warning to*  
no more cause to dispaire of Gods helpe. *cause Gods*  
*mercy, then David had, that was such*  
*a one in his birth ; then Paul had, that*  
*was such a one, vntill the day of his*  
*conuersion ; then any other, and all o-*  
*ther of Gods elect and best beloued*  
*children, that were every way such,*  
*conceiuied in sinne, borne in iniquitie,*  
*children of wrath, full of vnsearched*  
*wickednesse and hypocrisie, neither*  
*knowing, nor liuing, nor fearing God,*  
*till he was pleased to looke vpōn them*  
*in his fauour, and to conuert them, by*

creating a new heart , and renewing a  
right spirit in them.

And now that mine eyes are opened  
by this affrighting of my soule , to see  
my bad condition, which I saw not be-  
fore , I will make hast vnto the Lord,  
and will craue that grace at his hands,  
that I now want; neither can I , nor will  
**I vnderstand** this worke of his, in letting  
me see by this fearefull temptation my  
sinfull estate ( which in the daies of my  
peace I did not see ) to be any other,  
then the fruit of his loue , by making  
me to see my misery, to stir vp my soule  
( long drowned in former securitie) to  
seeke with all earnestnes of zeale for his  
help. When a sicke man feeleth paine in  
his flesh, he doeth not faintly yeeld to  
death, because he is sicke : but from the  
feeling of his weakenes, he taketh occa-  
sion to seeke out some learned Phisiti-  
on, & craueth his help: & the more sickle  
he is the more he desireth, and the more  
earnestly he sueth for his helpe, & spares  
no cost , and putteth himselfe into the  
Phisitions power to be ordered by him.  
Euen so I, feeling feare in my soule, crept  
in by reason of these accusing thoughts,

that

that make me too sensiblē to feele the dangerous sicknes of my soule, will not faintly yeeld vnto death that ( I confess ) I haue deserued, and might iustly fall vpon mee : but euē from this feare, growing from my now reuealed sicknes, I will seeke out the Lord, that is the onely Phisition of our soules, who *kil-  
leth, & maketh aline, bringeth down to the  
grave, and rasseth vp.* And I will intreat him to make me his patient, and to take me into his charge : and the more I am pained, the more I will sue for his helpe: and I will spare no cost of praiers, of sighes and grones, I will poure out my whole heart vnto him, and I will put my selfe wholly into his power, who hath also commanded mee, in such times of distresse to seeke vnto him , yea, & hath promised when wee so seeke him; to be *Psal. 50.15* foud of vs, saying. *Call vpon me in the day of trouble, so will I deliuere thee, & thou shalt glorifie me.* This is my day of trouble, therefore will I call vpon God, that me obtained deliueration, I may glorifie him with praises. And seeing the Apostle *Rom. 11.* Paul hath said, that *God hath shut up all 32°  
inunbelieve, that he might haue mercy vpon*

on all , why should I doe so great wrong , either to my owne present misery , or vnto Gods infinite mercy , to beleue otherwise , but that God hath holden me thus long shut vp and fast bound in the prison and fetteres of my owne vnbeliefe and naturall infidelitie and wickednes , ( which now I see ) to the end that I might the more dearely esteeme of his mercy in freeing mee ( which I will now call for ) and that his mercy might bee , euен to his owne name , the more honorable in conuerting mee . Thus may the afflicted sinner troubled with this generall & confused kinde of accusing thoughts , cast his burden comfortably vpon God , for in this kind of temptation , there is this hole in the wall , wherein while hee diggeth by continuall prayer , it may & will proue a dore of mercy , easie to be entred .

*And haue  
care of the  
body to help  
the weake-  
nes of it.*

And I further aduise this afflicted man when he feeleth himselfe entred or entering into this feare , and confused kind of temptation , that he will haue some care of his bodies health , and craue the aduice of some godly and learned Phy-sition ; for such confused feares are not alwaies

alwaies meerly spirituall temptations; but they doe often arise from some naturall decay in our bodily health, and from some distemper of humors in vs. Great is the affinitie betwene the soule and the body, and the proper passions & diseases of the one (by reason of that affinitie) make the other to be cuiil affected. If therefore the body be crazed, it will make the mind also to be diseased; and where the humor of Melancholy is predominate, & is not kept in any even proportion in vs, it naturally driueth vs into deepe and dull, into sad, heauy, and fearefull thoughts and imaginationes, and causeth doubtings and distrust: and with a little helpe of the wicked aduersary, it will quench all comfortable hope, and breed wofull dispaire in vs; and the Diuell is cunning to iudge of our distemperature, and where he findeth such weaknes, he will worke vpon it; as he worketh vpon the sanguine and pleasant mans disposition, to make him wanton and careless of God: and as he worketh vpon the cholericke and hasticke mans disposition, to make him wrathfull and sudden

in

in mischeefe: & as he worketh vpon the  
fieginaticke to make him slothfull, colde  
and negligent of doing his dutie, & a louer  
of sloth & idlenes: so he will not faile  
to be busie with the man , in whom me-  
lancholy aboundeth , to make him full  
of feare, and void of hope. And lamen-  
table are the effects, which often follow,  
where he findeth such matter to worke  
vpon. The wise Christian therefore, that  
is affrighted with this confused kinde  
of temptation, in termes of generall ac-  
cusatiō, must not neglect to releue  
his body, and to remoue from Sathan's  
hand that euill humour that he maketh  
so dangerous vse of. This is a thing that  
the afflicted man often contemneth as  
carnall counsell: & indeed it were car-  
nall counsell, if it should be required a-  
lone , without recourse vnto God by  
prayer: but it hath beeene found by the  
mercy of God, to haue beeene profitable  
counsell. And it is not to be neglected  
of him , that in this confused kind of  
tentatiō, desireth ease to his soule. And  
to take this with the former prescribed  
course, is to cast this bnrden vpon  
God.

## CHAP. X IIII.

**B**E IT if it fall out that thou be charged more distinctly with some particular enormous sinne, *In distinct  
and par-  
cular occu-  
sations.* one or many: then hath Sathan espied against thee some especiall aduantage in thy doings. It behoueth thee now to looke closely to thy selfe, and to marke, if thou canst espie any hole in the wall of hope to dig in, that a dore of mercy may be opened vnto thee.

In this case, consider whether that or *Consider if  
in were done  
in the time  
of thy igno-  
rance.* those sinnes were committed in the time of thine ignorance, when thou knewest not well what was lawfull or vnlawfull for thee to doe, or in the time of knowledge, when thine owne heart could tell thee that such things were not lawfull to be done: for if they were done in the time of ignorance, when perhaps thou mightest thinke it lawfull and free to be done, yea perhaps good, perhaps also profitable and necessarie, as *Saul* after called *Paul*, thought it lawfull, good, and

and necessarie for him to persecute the name of *Iesus*, and to cast into prison them that called vpon that name:as hee  
**Act.26.9.** said before King *Agrippa*; *I verely thought in my selfe*, that *I ought to doe many contrary things against the name of Iesus of Nazareth*. Or if thou didst not thinke it to be lawfull,good & necessarie for thee, yet thou didst not thinke, or at the least didst not know it to be euili for thee to doe it , and any such danger to hang vpon it , with Gods high displeasure,as now thou perceuest: then this very circumstance maketh thy burden lighter, and in the wall of hope, a hole appeareth, wherein if thou dig by prayer,a dore of mercy wilbe opened vnto thee.

*Ignorance maketh thy sinnes the sooner pardoneable.*

**Luke 12.** 47.      For though ignorance doth not excuse, much lesse iustifie our sinnes, and the discharge of that sinne will cost thy soule some teares, and prayers, and other like courses of a contrite heart: yet with more ease will the terror of it be ouercome,then if it had beene done against knowledge. Hereto pertaines that saying of our blessed sauour, *That servant that knew his masters will, and pre-*

prepared not himselfe, neither did according to his will, shall be beaten with many stripes: but he that knew it not, and yet did commit things worthy of stripes, shall be beaten with fewer stripes. By these stripes some of the fathers vnderstand, not torments in hell of different rigor ( though it cannot be denied, but the condition of some in hell, shall be more tollerable, then of some others ) but thereby they vnderstand rather those gripes of conscience, that prouoke prayers, supplications, strong cryings, and teares, out of a heart beset and straightned with fierce accusations, a conuinced conscience, & feared condemnatiō: & these assaults they say, shall be more hard against the conscience of him that sinned against knowledge, in a presuming manner, then against the conscience of him that sinned of ignorance, in a weaker manner, that is yeelding rather out of his weakness, then daring out of his pride: for it may be alledged for the ignorant man, that if he had knowne such a thing to be euill in the sight of God, he would not haue done it. No such thing can be said for him that presumed against knowledge,

ledge, for such an one sheweth contempt of God and of his revealed will, which the ignorant man cannot be charged withall: hee groaneth only vnder the burden of humane errore and frailty, but the other lieth vnder the burden of malice and presumption.

Therefore when our afflicted man, pressed distinctly with some particular sinnes, findeth that they were the sinnes of his ignorance, let him not thinke himselfe thereby free: for to be ignorant of that which is our duty, required of God, is of it selfe a great sinne: and if his ignorance be affected ignorance, as in them that refuse to be taught, and contemne the meanes of knowledge, when God doth offer them, such ignorance differeth little or nothing from malice. But let him pray vnto God in hope, and let him plead before God his ignorance, not as an excuse, much lesse as a iustification of his fault, but as a motiue, by which the Lord is often led in his free mercy to forgive sinnes.

And for the encouraging of his heart, let him remember the examples of them, to whom, vpon their repentance  
and

*Examples  
of new  
ordained  
that some  
of igno-  
rance.*

and conuersion to God, mercy to the  
forgiuenesse of their sinnes of ignorance  
hath beene granted. Peter in a sermon  
of his made vnto the multitude, that  
came together to see the lame man  
whom he and *John* had healed, chargeth  
them with a grieuous sinne, saying. *You*  
*denied the holy one and the iust*, and desi- *Acts. 3.14.*  
*red a murderer to be given you, and killed*  
*the Lord of life, whom God raised from the*  
*dead, whereof we are witnesses.* This was a  
great sinne, to kill the sonne of God,  
and to make more reckoning of, and to  
shew more fauour vnto a knownen mur-  
derer, then to the Lord of life that came  
to save them. But this their fact he saith  
was of ignorance. *And now brethren I Acts 3.17.*  
*know that through ignorance you did it, as*  
*did also your gouernors.* For though the  
Iews were very maliciously bent against  
*Iesu*, yet many of them knew him not  
to be the Lord of life, and to be the holy  
one of God: neither did they persecute  
him in that name. Therefore doth Saint  
Peter saie vnto them in the sanie Ser-  
mon. *Amend your liues and turne, that Acts 3.19.*  
*your sinnes may be done away.* Heere is  
mercy offered and assured vnto them,

O                   that

that amend their liues and turne to God, namely this mercy , that all their enormous sinnes, and euен among the rest, their sinne in refusing the Lord Christ, and putting him to a shamefull death, Should be forgiuen, and the rather, because they did it ignorantly.

And memorable is the example of the blessed Apostle *Paul*. His sinne was persecutiō against the name of *Iesus Christ*: his proceeding in it was furious , without all compassion , raging both against men and women that called vpon that name, and casting them into prison in all places, where he could finde them, and had power against them. In such sort, that hee became famous , or to speake more truely , infamous for his cruelty, so that *Ananias in Damascus* could say to the Lord *Iesus* of him. *Lord I have heard by many of this man, how much evill he bath done to thy Saints in Ierusalem: moreover, here hee bath authority of the high Priests, to binde all that call vpon thy name.* And yet this man had his sinnes forgiuen, and was receiued into fauour, and had all the degrees of holy honour done vnto him, that can be done vpon earth,

Acts<sup>9.13.</sup>

earth, to any among the followers of the Lord *Iesus*. For first he was called to the knowledge and faith of the Lord *Iesus*, and was made a true beleueer: Secondly, he had honour, not only to belieue in him, but also to suffer for his sake, and was made a true confessour and marter. Thirdly, he was also an excellent instrument to draw other men to the knowledge and faith of *Iesus*, and was made a teacher and an Apostle. And all this was the more freely done to him, because when hee was a persecutour, hee fained of ignorance, and knew no other, but that it was lawfull and holy for him to doe so. Heare what himselfe saith of that matter, *I thanke him that hath made me strong, that is Christ Iesus our Lord,* for he counted me faistfull, and put me in his service, when before I was a blasphemous, and a persecutor, & an oppressor: but I was received to mercie, because I did it ignorantly through vnbelief. Ignorance and vnbelinefe are not things pleasing to God, by their vertue and merit, obtaining forgiuenes of all the sins growing out of them: neither doth the Apostle remember his ignorance and vnbe-

leefe obtaining his pardon, as out of worthinesse of them : rather know them in themselues to be grievous sins, deserving hell as fully as any notorious sinne that issueth from them: but he that sinneth out of ignorance, more easily findeth fauour, then hee that sinneth against knowledge. For the sinne of the ignorant man hath not in it like euidence of rebellion against the reuealed will of God, as the sin of him that hath knowledge; As the words of the Lord Jesus shew, spoken to somē of the Pharisies; *If ye were blind, ye should not have sinne*: that is, if yee wanted knowledge, and were blind in your vnderstanding, your fault should not bee so great, so notorious, so blame-worthy, as now it is, by reason of your knowledge.

There is therefore ( though no merit offauour yet ) much hope for him, that can say truely in his heart vnto GOD, Lord thou knowest, that blinely and ignorantly I ranne into this sinne, not knowing that it was against thy will, and so odious in thy sight. And this is for him, that is distinctly charged with particular sinnes, and findes that hee

com-

committed them out of ignorance ; a doore of hope , in which these examples may incourage him , to digge by prayer , wherein if hee doe truely , and with a right penitent heart humbly and earnestly trauell , he casteth the burthen of his sinnes vpon God ; and shall finde ease .

CHAP. XV.



VT say it was sinne a-  
gainst knowledge , and  
thou hadst warning gi-  
uen thee many times to  
take heede of that same  
sinne : and warning by  
the word of God , so that thou couldest  
not but know , that to doe so as thou  
didst , was a sinne highly displeasing to  
God . Sometime thou wert warned by  
a publique Sermon , sometime thou  
wert warned by thine owne priuate  
reading , sometime by the louing ad-  
monition of some neighbour or friend .  
And thy iudgement was growen to a  
mislike of that same sinne , and thou  
wert offended at others , that commit-

*If it were  
done agenſt  
thy know-  
ledge.*

ted it: aud yet thou hast fallen thy selfe  
into the same sinne. Surely this is a hard  
case : and the tempter hath great ad-  
uantage against thee.

*considerif* But what ! must the charged sinner  
*thy wil was* sincke eternally vnder this burthen? is  
*not ouer.* there no meanes to cast euен this bur-  
*swa, edhy* then vpon GOD for the sinners ease?  
*sem Strong* Yes verily : and Sathan hath not yet  
*temptation* driuen vs so close vp to the wall, but  
that wee may, by Gods mercy , slippe  
safely out of his hands . Heere let the  
sinner consider in what case hee was,  
when hee committed this sinne, whe-  
ther hee were his owne man (as wee  
speake) that is, whether it were in the  
choise of his own wil to do it with lik-  
ing, or without liking. For great is the  
weakenesse of our nature , and often-  
times the regererate, and belt minded  
seruants of God (though they should  
yeele to die a thousand deaths, with  
most exquiste tormentes, rather then  
commit anie sinne, to the offence of  
God,) yet, either sodainely affrighted  
with the appearance of daunger, they  
commit sinne, before they haue time to  
consider what they shoulde doe, and to  
settle

settle their resolution against it: or else, weighing at leasure both their duty to God, and their present danger, pusillanimity and weakenesse of heart maketh them to shrinke and yeelde at the present. And must a sentence irreuocable presently come forth against this weake sheepe? *Is there no balme in Gilead? Is there no Physsyon there? Is there no mercy in heauen for this sinner? Is there no gracious pardoner there?* Such *circumstance.* There is no hope in this. A rule must needs haue sent to hell many of Gods beloued Saints, that now are with him in heauen: who while they liued on earth, were sometime vrged with sodaine, and sometime with violent temptations, and haue yeelded, sometime without consideration, and sometime with consideration: and yet after, by the mercie of God, haue recovered themselues, and haue glorified GOD, both in their life and death, & are now glorified of him in his kingdom. And why shouldest not thou, if thy sinne be like theirs, hauing to do with the same God of mercie, hope to finde the same fauour that they found? Surely this very circumstance, that thou

wert surprised by a sodaine or violent temptation, & led captiuē to doe euill, against thine owne liking, that didst take no pleasure in it; yea wert exceedingly grieued, that thou hadst not strength & grace to withstand it, is a hole in the wall of hope, through which light shineth, and wherin if thou dig by humble & hearty prayer, it may proue a doore of mercy for thee to enter by, & come neare to God, to be eased of thy burde.

*Examples of men par-* Here consider the example of the Apostle Peter: his sin was a grieuous sin, for he denied before men his master the Lord Iesus Christ: he did so, once, twice, and thrice, & each time more vehemētly then other: for first he simply denied him, & passed it ouer with this saying, *I know not the man.* At the seconde time he augmented his sin with addition of an oath, and *forswearēs him.* The third time he yet augmented his sinne more, with addition of grieuous execrations, and *cursed himselfe;* that is, wished himselfe aecursed, if hee knew him. And he did this in the time of knowledge, after he had learned, that to do so was sinne, and dangerous to his soule. For he had heard

of know-  
ledge.

heard his Maister openly before speake  
thus; *Whosoever shall confesse mee before  
men, him will I confesse before my Father  
in heauen: but whosoever shal deny me be-  
fore men, him wil I deny before my Father  
which is in heauen.* And though it were  
a true saying, out of a liars mouth, *skin Job 2:4.*  
*for skinne, and all that euer a man bath,  
will hee give for his life.* Yet this is true  
also, and to be regarded aboue the o-  
ther, that all that a man hath, euен skin  
and life also, hee must giue, cast away,  
and esteeme as vile, that he may follow  
*Christ to glorifie him by true confessi-  
on.* Which course only hath power to  
secure life. As Peter also had heard  
from the mouth of his Lord, saying, *If Mar. 16.24  
any man will follow mee, let him forsake  
himselfe, and take vp his crosse, and fol-  
low mee, for whosoever will saue his life,  
shall loose it: and whosoever shall loose  
his life for my sake, shall saue it.* This  
Peter had heard, this he knew. And be-  
sides these general caueats long before  
giuen, Peter was also priuately fore-  
warned of this thing, euен the same  
night a little before he did it: when he  
also took knowledge of that warning,  
and

and resolued with himselfe not to doe it; yea, made open vow not to doe it. For when the Lord *Iesus Christ*, after his last Supper, alittle before his apprehension, hee tolde the Apostles, that they that night should all be offended by him. Peter boldly answered and saide vnto him; *Though all men should*

*Mat.26. 33 be offended, yet will not I be offended.* To whom the Lord said in the next words;

*34 Verily I say vnto thee, that this night, before the Cocke crow, thou shalt deny me thrice.* Peter had no meaning to do so, but rather a resolued heart not to do so. And therefore aunswereſ presentely;

*35 Though I should die with thee, yet will not deny thee.* And hee spake no more than hee truely intended, hee was no hypocrite, onely he considered not his owne weakenesse, but was ouer confident in the opinion of his own strenght. And therfore when *Iesus* was taken and carried to the high Priests house, *Peter* followed a farre off, and entred into the high Priests hall, and put himselfe among the seruants and officers, and drew neare to the fire (for it was colde) and first  $\alpha$  maide challenged him to bee one

one of the followers of *Iesus*: after, some of the men seconded her challenge, strengthening it by adding this suspicion; that his speech bewrayed him to be a Galilean, and *Iesus* came out of Galilee, and therefore hee was not vnlikely to be one of his followers. At last a coosin of his, whose care *Peter* had smore off in the garden, flatly affirmed, that hee did see hym in the garden with him. *Peter* affrighted sodainely with these challenges, and being in the middest of them whom hee esteemed his enemies, seeing at the present no way to escape; yea, hauing no leisure to thinke what was fittest for him to doe, denied his Maister, and bound his deniall with oaths and curses.

Was not this a sin against the knowledge of his heart? and what hast thou done, in the particular sinnes, that thou art charged withall in thine heart, that *Peter* did not in this sinne of his? and in what points are thy sinnes greater and more grieuous then his? then what letteth thee that thou maiest not pray for, and hope for the same mercy, for the forgiuenesse of thy sinnes, which was freely

freely granted to Peter for the forgiuenes of his sins. Goe forth therefore with Peter in the sight of thy sins, poure out the teares of repentance before God as Peter did, and he that receiued Peter to grace, wil also receiue thee. He was pardoned vpon no peculiar mercy proper to him, & denied to others, but vpon that vniuersall mercy, and most ample grace, that God is ready to extend to euery contrite soule, & then afforded to Peter, that hee, out of his experience, might after commend it to others. Therfore did the Lord Iesus say to him aforchand,

Luk 22.32 *thou art converted, strengthen thy brethri.*  
That is, when peace is restored to thy soule, vpon assured pardon of thy sinnes past, and grace giuen vnto thee, to stand more firme for all times following: then labour to comfort the hearts of others that haue sinned as thou diddest: assure vnto them, vpon their contrition, the forgiuenesse of their sinne past, and the presence of Gods grace for the time to come. So that I am not the man, but Peter: nor Peter out of speculation, and from his owne conceit, but out of ex-  
perience, and vpon most sure authority,  
from

from the mouth of his Master, the sonne  
of God, the savior of mankind, the Iudg-  
er of quicke & dead, that is warranted to  
tell thee, that there is mercy with God,  
to forgiue thy sinnes committed against  
knowledge, if in this sorrow & feare of  
thine heart, thou turne to God, and har-  
tily prayest vnto him for pardon , with  
purpose no more to comit the like sin.

I could adde the examples of many  
of Gods Saints ; that sinned against  
knowledge, being carried away with a  
sodaine and violent temptation, so that  
either they had no leisure to thinke  
what was fittest to doe, or they wanted  
power to withstand the present assault,  
and they after found favour with God,  
and their sianes being forgiuen , they  
live with him in glorie. *Jacobs* lie, main-  
tained to his father *Isaacs* face , that  
hee was not *Jacob* the yonger , but *E-* Gen.27.19  
*saw* the elder sonne , was a sinne of this  
kind, against knowledge : but his mo-  
thers words as a potent temptation, led  
him to the doing of it. *Judaes* adultery  
committed with *Thamar* his daughter  
in law (though not knowne to be *Tha-*  
*mar*) was a sinne of this kind, against  
know-

Ge. 38.15:

knowledge (for how could *Indabbes* ignorant of the Law of God against adulterie, written in mens hearts, that would haue done execution vpon *Thamar*, when he heard she had played the whoore) but the temptation was so daine and strong, fitted with so many opportunities ; hee was a yong man, at that time without a wife, shée faine disguised as an harlot, it was in the field out of the view of men, and shée was soone intreated and yeelded vnto him: these opportunities strengthning the temptation, made it so potent, that *Inda* sinned. *Danids* hasty sentence,  
*2. Sam. 16. 4.* giuing the estate of *Mephibosheth* vnto *Ziba*, was a sinne of this kind, against knowledge; (for *Danid* could not be ignorant of it, that there are many false accusers, that a righteous Judge should give the accused partie leau to speake for himselfe, before he proceed to sentence) but the temptation was strong, and sodaine ; *Ziba* came with a bribe, he brought it in a time when *Danid* had need of it. The time was troublesome, *Absolon* was vppe in rebellion. Why might it not be true, that in this trouble  
of

of the state, *Mephibosheth* beeing the right heire to *Saul*, might seek to make a faction for him. And *David* had need now of friends, and therefore thought fit to make *Ziba* sure on his side. These and like considerations darkening *Dauid's* judgement, gaue strength to the temptation. And hee sinned in condemning the innocent, and rewarding the wicked accuser, and that against knowledge, for he was not ignorant of the duety of a Judge. And yet all these haue found fauor, and their sinnes haue beene forgiuen vnto them. Why then should thy heart faint, and thy hope faile, because thy conscience tells thee, that thou hast sinned against knowledge. Repent and turne to God, pray and thou shalt be heard. This very circumstance, that thou werst not freely maister of thine owne will, but the so-daine or violent temptation led thee captiue, is an hole through which hope shineth: dig by hearty praier, and by true contrition, and a doore of mercie shall bee opened vnto thee. This is in this case, to cast thy burden of accusing thoughts vpon God for thine ease.

C H A P.

## CHAP. XVI.

If it were  
done agynst  
knowledge,  
and with  
full consent  
of thy will.



VT perhaps thy heart  
tels thee, that the parti-  
cular sinnes that thou  
art charged withall, were  
not only done in thy  
daies of knowledge, whē  
thou hadſt learned before, that ſuch  
things ought not to be done : but they  
were also done in the freedome of thine  
heart, not ſurprized with ſudden fear,  
nor led away captiue by any violent  
temptation : but with full consent of  
will, thy heart at leiuſure conſidering, and  
freely chusing (againſt all checke wha-  
ſoeuer) to do thoſe things venturously,  
boldly, preſumptuously, and (as we ſay)  
deſperately caſting behind thy backe  
at that time, all feare of God, all regard of  
his law, all remembrance of his mercy,  
and all bonds of thy obedience ; only  
ſeeking to ſatisfie thine owne luſts, and  
preferring the pleaſure of ſinnes, and  
wages of iniquitie, before the ſeruice of  
God, though thou didſt know, that  
thoſe pleasures were of that conſtanſie,  
and

and would breed eternall torments: and that the wages and gaine of sinne, was off small worth, and fading, and would breed vnto thee the eternall losse of thy soule.

This is a hard case indeed: and if Sa- ~~thou~~ than have this aduantage against thee, ~~gerous~~: yet then hath he driuen thee vp into a nar- <sup>there is</sup> row streight, and hemmed thee in very <sup>help.</sup> dangerously. But yet by the mercy of God, there are good and sure meanees, by which to escape euен out of this streight, though with some difficultie: for here hath that saying of the Lord Iesu place, *That servant that knew his maisters will, and prepared not himselfe,* Luke.13:47. *neither did according to his will, shall bee beaten with many stripes.* Many and sore gripings shall his conscience feele, before he recouer his peace against this accusation, & it will cost him many teares sighes and grones, which I doe the rather remember, to make men feare to offend in this manner, and to suffer sinne so to raigne in their mortall bodies. But yet it is possible for the sinner thus burdened to cast his burden vpon the Lord, and to obtaine ease. There is yet a hole

in the wall of hope, wherein if thou dig  
by humble and hearty prayer, wit may  
proue a dore of mercy vnto thee. It  
hath beene sowith others.

*As appear-* For who euer sinned more wilfully and  
*yet in the more presumptuously,* then *Manasses,*  
*example of though he were yong when he beganto*  
*Manasses raigne,* being then but twelue yeares of  
*growing a-* age, & in that regard, all his acts might  
*gainst knowledge.* seeme to be grounded in ignorance, that  
had not learned at the first to doe wel, &  
after would not learne : yet considering  
the piety of *Hezekiah* his father, it is lik-  
ly that he had been carefully taught, and  
that his father did no more leauue him  
without counsell at his departure out of  
life, then *David* whē he was ready to die,  
*1 King.2.1* did leauue his sonne *Salomon.* When the  
dayes of *David* drew neare that he shoulde  
die, he charged *Salomon* his sonne saying,  
*I goe the way of all the earth : be strong*  
*therefore & shew thy selfe a man : and take*  
*heed to the charge of the Lord thy God*  
*to walke in his waies &c.* Thus out of his  
care, did he not cease, while there was  
life and strength in himselfe to teach his  
sonne his dutie to God. And of *Heze-  
kiah* it is testified, that *hee did uprightly in*  
*the sight of the Lord, according to all that*  
*he*

but father David had done: & therefore it  
is not likely, that either in the time of  
health or in the time of his sickenes, hee  
neglected the instruction of his son, that  
should succeed him. It must needes bee  
therefore that *Manasses* sin was against *And with*  
knowledge, euен in his childhood, much f<sup>or</sup> course  
more afterward. Sure it was with full of will,  
freedome of his wil<sup>p</sup>, euен with a high  
hand: of whom it is thus written, *He did*  
*evill in the sight of the Lord, like the abho-* <sup>2. Chr. 33.</sup>  
*mination of the heathen, who the Lord had p.*  
*cast out before the children of Israel for he*  
*went backe & built the high places, which*  
*Hezekiah his father had broken downe: &*  
*he set vp Alters for Baalim , and made*  
*groves, and worshiped all the hoste of Hea-*  
*nun, and served them. Also he built Alters*  
*in the house of the Lord, whereof the Lord*  
*had said; in Ierusalem shall my name befor*  
*ever. And he built Alters for all the hoste*  
*of the heauen in the two courts of the house*  
*of the Lord. And he caused his sonnes to*  
*passethrough the fire in the vallie of Ben-*  
*hinnom: he gaue himselfe (here was full*  
*sway of his owne will ) to witchcraft*  
*and to charming, and to sorcery , and he*  
*used them that had familiar spirits , and*

soothsayers: he did very much euill in the sight of the Lord to anger him, &c. Here was a man violent, headstrong, yea mad and furious in his sinne, and not in small, but in the greatest sinnes; not onely against the second table, but much more against the commandements of the first table, in all kindes of idolatry, and all vngodly profanations; and yet hee found fauour at the hands of God, who first brought him to repentence by troublis, and then forgiuing his sinne, restored him to peace. The history whereof is thus recorded; *The Lord brought upon him the captaines of the hoste of the King of Asur, which tooke Manasse, and put him in fetters, and bound him in chaines, and caried him to Babell: And when he was in tribulacion, he prayed to the Lord his God, and humbled himselfe greatly before the God of his father, and praied unto him; and God was intreated of him, and heard his praier, and brought him againe to Ierusalem into his kingdome; then Manasses knew that the Lord was God.* Now after this he built a wall without the Citie of David, on the west side of Gibon in the valley, even at the

*And yet  
finding fa-  
vour.*

*2. Chr. 33.  
xx.*

entry of the fish-gate, and compassed about Ophet, and raised it very high, and put Captaines of war in all the strong Citties of Iudah. And he tooke away the strange Gods, and the image out of the house of the Lord; & all the Alters that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the Citie. Also he prepared the Altar of the Lord, and sacrificed thereon peace offrings, and of thankes, and commanded Iudah to serue the Lord God of Israel. Consider seriously this example, weigh therein on the one side the sinne of the man, on the other side the mercy of God. In Manasses thou shalt see the height of thy sinne equalled, if not exceeded: and in God thou shalt see mercy exceeding all sinne. And where such mercy appeareth, what should make the sinner doubt of finding fauour, while he seeketh it with a true purpose of leauing his sinne, and true faith and hearty praier. I might add herewnto the example of that theefe, that was crucified at the same time, with the Lord Iesus vpon his right hand; to whom, making his paier to Iesus in these words; *Lord remember me when Luke.23.*

*And in the  
theefe that  
suffered  
with Iesus*

*thou comest into thy kingdome. The Lord again made him this answere, ful of most*

*Lu. 23.42. rich mercy, this day thou shalt be with me  
43. in Paradice. This man living among the*

*people of Iudah, could not be ignorant of the commandement of God forbidding theft; therefore his sin was against knowledge. And making a trade of theft; thereby to maintaine himselfe, there was no violence offred to his will, but freely, willingly, and with choyce, he followed that course, and was euena couenant seruant of sinne, reaping with delight the wages of iniquitie, in the spoile that he made of the innocent. And yet he found fauour, and had his sinne forgiuen him, and entred into life. Who shall then dispaire of the mercy of God?*

*Saint Ambrose calles the historie of this*

*com. in Lu: man, Fulcherrimum affectande conuer-*

*chap. 23.10. sionis exemplum: A most Godly example*

*to mouemen to turne to God. And these examples, let our afflicted sinner consider seriously. They are written for our instruction, in them hee shall espie an hole in the wall of hope, which will proue a dore of mercy for him to enter, if he dig by hearty paier,*

And

And for the further confirmation of *There is* his hope. Let our afflicted sinner know, *one only sin unpar-* that there is only one kinde of sinne *denable.* *vnpardonable,* and he shall find the sin that he is charged withall, not to be that sin, & therefore to be pardonable. And this is no small encouragmēt to know his sin, how great so euer, yet to be pardonable, when a sicke man vnderstandeth his disease, that will be mortall to him. if hee neglect it, yet to be curable, if he looke to it in time, & apply apt medicines vnto it, hee will take much comfort in that knowledge, & thenceforth he will diligently seek for remedy. And so must our afflicted sinner when, he shal vnderstand his sinne to be such as may be forgiuen, comfort his soule with that consideration, and thenceforth diligently vse the meanes, that God our Phisition prescribeth and the effect by the mercy of God, wil be health, peace, & saluation.

Now that sinne that is vnpardonable, *Called blasphemie against the Holy Ghost* is called in the Scripture blasphemy against the Holy Ghost. Whereof our Sauiour speaketh in these wordes, saying, *Verily I say unto you, all sinnes shall be forgiuen unto the children of men, and* *Mark.3.28*

blasphemies wherewith they blasphemē: but he that blasphemēs against the Holy Ghost, shall never haue forgiuenes, but is culpable of eternall damnation. Which sinne, if wee consider the circumstances of the place, where the Pharises are charged with it, especially as that matter is recorded by Saint Mathew in his twelte Chapter, we shall finde it to be, not any particular transgression of any, or of all the precepts of the law: but a wilfull opposition of our heart against (as I may call it) the body of religion; farr rightly understande, and certainly knowne to be the true religion of God: and vpon no other cause, but out of meere enuie.

*What this  
blasphemie  
is.*

The Pharises heard the doctrine of our Lord Jesus Christ, and saw his miracles, and knew him to bee that sonne of David, that Messias that was promised: they knew his doctrine to be holie and heauenly, and his workes to bee wrought by the finger of God. Yet because the people honoured him, and vpon the sight of his miracle, when hee healed the man that was possessed of a diuell, and was both blind and dumbe,

because they then cryed out saying; *Is not this that sonne of David?* They therefore out of enuy and mallice, without any other cause, gaue it out concerning him, saying, *He casteth out Diuels no otherwise, but by Belzebub the prince of Diuels:* Indeuoring by these wordes to perswade the people that he was a wicked man, risen vp out of Hell, set vp by the Prince of diuels, and assisted with his power, to publish the doctrine of diuels, and to vphold his kingdome: so flaundering the person of Christ, the workes of Christ, and the doctrine of Christ: all which many of them knew to be heavenly and of God.

If they had not knowne him to bee the sonne of God, they had not beeene guilty of that great sinne. As the Lord said vnto them, *If ye were blind, ye should not haue sinne,* your ignorance would haue cleared you from this wilfull mallice. But they knew his person to be sent of God, his workes to be done by the finger of God, and in his doctrine that he taught truely the will of God. The Lord himselfe said vnto them, *Ye both know me, and know whence I am.* Yet did

John.9.42

John 7.

*blasphemies wherewith they blasphemē: but he that blasphemēs against the Holy Ghost, shall never haue forgiuenes, but is culpable of eternall damnation.* Which sinne, if wee consider the circumstances of the place, where the Pharises are charged with it, especially as that matter is recorded by Saint Mathew in his twelte Chapter, we shall finde it to be, not any particular transgression of any, or of all the precepts of the law: but a wilfull opposition of our heart against (as I may call it) the body of religion; first rightly understande, and certainly knowne to be the true religion of God: and vpon no other cause, but out of meere enuie.

*What this  
blasphemie  
is.*

The Pharises heard the doctrine of our Lord *Iesus Christ*, and saw his miracles, and knew him to bee that sonne of *Dauid*, that *Messias* that was promised: they knew his doctrine to be holy and heauenly, and his workes to bee wrought by the finger of God. Yet because the people honoured him, and vpon the sight of his miracle, when hee healed the man that was possessed of *Mar.12.23 diuell*, and was both blind and dumbe,

because they then cryed out saying; *Is not this that sonne of David?* They therefore out of enuy and mallice, without any other cause, gaue it out concerning him, saying, *He casteth out Diuels no otherwise, but by Belzebub the prince of Diuels:* Indeuoring by these wordes to perswade the people that he was a wicked man, risen vp out of Hell, set vp by the Prince of diuels, and assisted with his power, to publish the doctrine of diuels, and to vphold his kingdome: so slaundering the person of Christ, the workes of Christ, and the doctrine of Christ: all which many of them knew to be heauenly and of God.

If they had not knowne him to bee the sonne of God, they had not bee ne guilty of that great sinne. As the Lord said vnto them, *If ye were blind, ye should not haue sinne,* your ignorance would haue cleared you from this wilfull mallice. But they knew his person to be sent of God, his workes to be done by the finger of God, and in his doctrine that he taught truely the will of God. The Lord himselfe said vnto them, *Yee John 7.  
both know me, and know whence I am.* Yet did

did they out of enuy detract from the glory of his workes, that they might by that meanes bring both his person and heauenly doctrine into contempt.

And they ceased not this course of flandering his person , of disgracing his workes, and obscuring the truth of his doctrine , laying wait also for his life ( for God giueth not repentance for this sinne ) till they had bought him with money of the traytor, judged him to be worthy of death vpon the knowne false testimonie of suborned witnessies, extorted with their clamours his condemnation from an vnwilling Judge ( pronouncing him iust , whom he condemned for their pleasure ) added vnto his vnjust death what reproch they could, and after his resurrection, corrupted the souldiers with money , so causing it to be by them divulged, that his disciples stole away his body out of the graue, and that he did not rise againe from the dead : by that course labouring ( out of enuy ) to suppress the Gospell and doctrine of *Iesus Christ* , which yet they knew, by the illumination of the holy Ghost , to be the very truth of God.

This

This malitious opposition of theirs against religion, knowne to be the religion of God , was their vnpardonable sinne. It was not their vncharitabe proceeding against an innocent man : their hiering of a seruant to betray his master: their suborning of false witnesses against a iust person : their corrupting of a Judge to giue sentence to their liking, though vniust : nor the hyring of bold men to spred a lie among the credulious multitude : nor yet the cruell and vniust murdering of the Lord of life. Though all these were grieuous sinnes, for many were pardoned, both of the people , and of their gouerners, that had their handes in all this iniustice (though they had not so deepe a reach, & so enuious a purpose, of ouerthrowing by his ouerthrow the religion , which they knew to be of God, as most of the *Priestes* and *Pharises* had ) many, I say were pardoned, that had their handes in the iniustice done to our sauour, for he praied for them, saying, *Father forgive them, for they know not what they doe :* and that praier of his could not be in vaine,

But

*John. 11.  
45.*

But in the cunning fellowes, both among the people and their gouernours, that knew him, and whence he was, and how he wrought, and what he taught, and that all was of God : this was their vnpardonable sin, that they vsed al that falsehood, corruption and cruelty, both during his life, and in his death, only to this end, to hinder the course of his doctrine ; as they say plainly in their councell, *If we let him thus alone, all men will beleeme in him.* When they knew that doctrine taught by him, wherein they would not haue the people to belieue, to be the very truth of God. This is the vnpardonable sinne, called blasphemie against the Holy Ghost, because it flaundereth and disgraceth the truth of God, which was made knownen unto them, & so made to shine in their hearts by the Holy Ghost, called the spirit of truth, because it leadeth into all truth.

*This sinne  
cannot bee  
thus sinne.*

This finne is a common finne of diuels, that know God, and maliciously seeke his dishonor ; that know the groundes of true and holy religion, and enviously seeke to deprave them, to corrupt them, and if they could, to abolish

bolish them out of the world, desiring nothing more then to disgrace the truth of God among men. This sin is sometime, but rarely found amongst men, and in examination, tby sinne will bee found not to be this sinne, and therefore not to be vnpardonable : which is a great ground of hope to build vpon.

First, the sinne of him that is pressed with the generall and confused accusa-  
tion of an euill and hypocriticall heart, It can not  
be his sinne  
that is strok-  
ed with  
general ac-  
cusation. cannot be this sinne ; that being natu-  
rally the estate of all men that come in-  
to the world : they are borne with a  
heart deceitfull and wicked aboue all  
things. But no man can be borne guil-  
ty of blasphemy against the holy-ghost,  
because no man is in his birth enlight-  
ened with the knowledge of true religi-  
on, which knowledge must necessarily  
goe before this fearefull opposition.

Neither can this sinne bee found in them that are distinctly charged with a particular sinne or sins, that were com-  
mitted in the days of ignorance : it can-  
not be those sinnes For he that may fall  
into this vnpardonable sinne, must first  
haue a full & cleere knowledge of true  
Nor his  
that sin-  
ne is of ig-  
norance.  
religion,

religion, with perswasion that it is the trueth. But the ignorant man wanteth that cleere knowledge. And hee is far enough from this sinne.

*Nor his  
whole will  
is overruled  
to sinne against knowledge,* but out of weakenesse, either surprised with a sudden temptation, or led captiue with a strong and violent temptation: for when these men are at libertie to consider what they haue done, they haue no pleasure in it. But that vnpardonable sinne is a voluntary, wilfull, and malicious opposition against the knowne truth, out of their enuy, not induring the glory of Christ in his Gospel.

*Nor his  
that brea-  
keth any  
moral pre-  
cepts.* Neither can any particular breach of any one Commandement, nor all the breaches of all the Commandements, howsoeuer committed out of ignorance, or out of knowledge, out of weakenesse, or out of malice, suddenly, or with premeditation, be this sin against the holy-Ghost: for that is a malicious striuing to disgrace the name, or at the least the Religion of Jesus Christ, knowne to be the true Religion, rather then any proud and licentious

centious act in transgressing the precepts of Gods Law.

It is the sinne that never any of Gods Elect fall into , though they fall into *of any of Gods elect.* many particular enormous sinnes , as of idolatry, witchcraft, blasphemy, contempt of the Sabbath, rebellion, murder, adultery, drunkennesse, theft, lying, perjury, and such like : wherein many of Gods deare children fall oft , and yet, by Gods fauour, rise againe by re-pentance . Of that sinne, and of the exemption of Gods elect from it , is that saying of Saint John to be vnderstood : *Whosoever is borne of God, sinneth not, for 1. Joh. 3.9.* his seede remaineth in him : neither can hee sinne, because he is borne of God . No man regenerate, nor any of Gods elect, can fall into this sinne : nor euerie reprobate ; for many of them , through their ignorance , that never come to know the truth of holy Religion, cannot possibly become guilty of this blasphemy, though for other sinnes, wherof they obtaine not grace to repent, they iustly perish from God, and suffer the paines of eternall death.

When thou therefore findest , that thou

*Therefore  
thy sinne is  
pardonable*

thou hast not sinned that vnpardonable sinne against the holy-Ghost; and that thy sinne whatsoeuer , and howsoeuer committed , though deserving a thousand Hels, is yet by the mercie of God pardonable, where he is pleased to give repentance of that sinne , and vpon that repentance to blot out the remembrance of it. Dost thou not see a sweet possibility of deliurance from thy sin, fit to bee pursued with all strong desire and diligence of thy soule ? Dost thou not see a hole in the wall of hope, through which some light (though ver-  
y small) doth shine ? Then let it bee thy care , to digge in that hole by hearey praier, and by humble deuotion, that God may bee pleased at last , to open a dore of mercy vnto thee , and by faith and amendment of life , to assure thee that thy sinnes shal never be laid to thy charge. Thou hast his promises, in which hee will not be found a falsifier and a couenant-breaker. Hee saith by

Ezecl.18.21 the Prophet , *If the wicked will returne  
from all his sinnes that hee hath committed  
and keepe all my statutes, and doe that  
which is lawfull and right , hee shall sur-*

ly line, and shall not die. All his transgressions that bee hath committed, they not bee mentioned unto him, but in his righteousness that bee hath done, he shall live. Make vse of this and such like promises, and faint not in thy praiers. This is to cast this burden of thine vpon the Lord.

CHAP. XVII.

**I**therto in an euē course  
the sinner is brought to  
ie his sinne be pardona-  
ble. When hereupon he  
should addresse him-  
selfe, to serue for that  
that may be obtained, and to seeke for  
that that may be found, euen the for-  
giuenesse of sinne, for the quenching  
of his accusing thoughts, and peace of  
his conscience. Behold hee prepareth  
himselfe (being instructed and promp-  
ted by the subtle enemie) to obiect a-  
gainst the possibilitie of obtaining for-  
giuenes; so weakening his owne hope,  
and drowning his owne comfort. Let  
vs heare his obiections, that by answe-

Henceforth  
there follow  
diuers obie-  
ctions.

Q ring

ring of them, we may at the last, if God be pleased, help him out of his feare, & bring him to reioice in God his Sauior.

First, he obiecteth saying : Though

*This first ob-  
jection is:  
but sin com-  
mitteth that  
unpardon-  
able sinne.*

my sinne that I am in conscience charged withall, bee not blasphemy against the holy-Ghost , and therefore not unpardonable : Yet seeing I haue sinned notoriously, not in time of ignorance, but in time of knowledge , when I was able to teach my selfe and others , that such things ought not to be done : and I was neither surprised with a sodaine temptation , that gaue me no time to consider what was fit to be done : nor forcibly led captiuie by a strong temptation , whereto my weaknesse was not able to make resistance : but I did runne vpon it wilfully, wildly, furiously, striuing to delight my selfe with the pleasures of sin, & to enrich my self with the wages of iniquity: even with contempt of God, whose iudgement at the same time I remembred, & yet would not feare him whose mercies and goodnes to me and mine I remembred, and yet would not loue him : and whose commandements (requiring the contrary) I remembred,

and

& yet wold not obey him: ſeeing I haue ſinned in this manner ſo boldly, and ſo proudly, my ſin, iſ it bee not that blaſphemey againſt the holy-Ghoſt, yet it comes very neare vnto it, and ſo neare, that I feare the angry eye of heauen wil ſee no diſference betwixt them: & then where am I with this poſſibility? ſecondly, though that blaſphemey be only vnpardonable, yet I am ſure it is not the ſin *it is puniſhable, yet only vnpardonable,* that is onely puniſhable, and that ſhall onely be puniſhed: my finne is alſo puniſhable, and may be puniſhed (for ſo it defeueth) and then what am I better to heare it is pardonable, when I periſh in it. Laſtly, I know that leſſe ſinnes then mine, and more eaſie to bee excuſed, are puniſhed in hell with euerlaſting death. *And leſſe ſinnes are puniſhed.*

This obiection conſiſteth of three branches: the firſt is this, that his wil-

Q. 2 full

*Answer to  
this obiection*

full sinne comes so neere to the height  
of that vnpardonable sinne, that the  
angry eye of heauen (hee feareth) can  
and will see no difference betweene  
them. This will easily bee answe red.  
And to beginne our answer, I must in-  
trate this afflicted sinner to remember,  
that it hath been already declared, that  
his sinne, though grievous, yet is par-  
donable. And let him to this purpose,  
againe heare the words of our Sau iour

*Mar. 3.28. Iesus, All finnes shall be forgiuen unto  
the children of men, and blasphemie  
wherewile they blaspheme. And how  
peere soever his sinne commeth to the  
vnpardonable sinne, yet, not being it,  
it remaineth pardonable. And this  
ground of trueth can never bee over-  
throwne.*

To the first  
part of it.

And the anger of heauen, being al-  
wayes iust eu en and holie, doth nei-  
ther shadow the vnderstanding, nor  
disorder the iustice of God, that he  
should not be able to discerne the dif-  
ference of things that are not the same,  
or infold them rashly, and disorder-  
ly in the same sentence. Anger is not in  
God a disturbing passion, as it is in men;

But

But it is the most euene and holy carriage of his iustice , as becommeth the righteous Judge of all the world, pouring out his plagues vpon sinners, and executing vengeance vpon contemners , according to the rule of his owne word , wherewith hee hath made vs a-forehand acquainted, and according to the merites of mens workes , against which their owne consciences ( iustifyng God in his iudgements ) shall not be able to make any exception, to say, that in any thing hee hath erred from the streight rule of iustice. And this iustice is that, which (in terms agreeable to our conceit) is called his anger. His eie therefore cannot bee deceiued in esteeming of mens sinnes. I remember a good speech of Saint Ambrose to this purpose, God lieth not open to passion, In psalmes that he shoulde angry , seeing hee is sub- 37. iect to no passion : but because hee reuengeth, he seemeth to be angry , to vs this seemeth, because we use to reuenge with a troubled minde : So that as anger signifieth a disturbed passion of the mind, troubling our vnderstanding, and peruerting our iustice , there is no anger,

Q. 3                  there

there can (by this Fathers iudgement) no anger be in God: but Gods iust reuenge wee call anger, because our reuenge is mingled with anger. Away therefore with this conceit, that the anger of Heauen shoulde not discerne betwene thy sinne, and blasphemy against the holy-Ghost. The anger of Heauen is nothing else but the iust reuenge of Heauen.

*To the se-  
cond part  
of it.*

A second branch of thine obiection is this, that though the blasphemy of the holy-Ghost be the onely sinne unpardonable, yet it is not the only sinne unpardoned. It is not the onely sinne punishable, nor onely punished: thine also is a sinne punishable, and may prove a sinne punished. I confess all this to be true, what then? Doth it follow, that needes thou must be punished, because thou maiest be punished? that consequence must not be granted, for then it would follow, that there should bee no place for any forgiuenesse at all, for sinnes are punishable, and deserue eternall death. To reason so, were to spoile God of his honour that hee obtaineth by forgiuing sinne, whereof the Prophet

phet *Micah* speaketh, saying; *Who is Mica 7.18*  
*a God like unto thee, that taketh away*  
*iniquitie, and passeth by the transgression*  
*of the remnant of his heritage, &c.* It is  
Gods great honour to pardon sins that  
are punishable. And it is an intollerab-  
le iniurie offered to the riches of his  
grace, to affirme that hee will not for-  
give in mercy, because hee may punish  
injustice. And such reasoning as this,  
would also make false all his promises,  
and make vaine and vnprofitable the  
hope of all his saints grounded vpon  
those promises, for there is none of  
them that hath not committed many  
punishable sinnes, which yet they hope  
shall never be punished. Yea it would  
make void the passion of our Sauiour  
*Iesus Christ*, and deprive him of the ho-  
nour due vnto him by the saying of  
*John Baptist*, *Behold the Lambe of God John 1.29,*  
*that taketh away the sinne of the world.*  
For verily euен those sinnes for which  
this Lambe was slaine and sacrificed,  
and which by the vertue of that sacri-  
fice of himselfe he taketh away, are pu-  
nishable sinnes, sinnes deseruing the  
most heauy wrath of God, and the most

Q 4      cruel

cruel torments of hell. Away therefore with this idle reasoning, my sins are punishable, and therefore it helpeth mee nothing to heare that they are pardonable. Where sin aboundeth to deserve punishment, there grace aboundeth much more to remit punishment.

To the  
third part  
of it.

The last branch of thy obiection is this, that lesse sinnes then thine, and sins more easie to be excused, are often punished; then why not thine? There is no reason that this thing should offend thee, that smaller sins are punished. The Creditor may see reason to forgiue to one debtor many pounds, and yet not to forgiue another a few pence. The punishment of hell is due to all sinners, leauing God the Iudge to the freedome of his owne will, to shew mercy where it please him to shew mercy, and to forgiue, where, and what and how it please him to forgiue. Little sins, when men continue them, and regard not to repent of them, are brought to iudgement as well as great ones. And great sins, when men forsake them, & are carefull to repent of them, are put out and forgotten as well as the smallest.

smallest. It is not the greatnesse and smallnesse of sins that makes them to be retained or remitted, but it is repen- tance that freeth from al together. This is plaine by the words of *Esay*, who ha- ving called for repentance, that the people should *cease to doe euill*, and , learn to doe well : immediatly addeth, saying, *Come now, and let us reason to-  
gether, (saith the Lord) Though your  
sinnes were as crimson, they shall be made  
white as snow, though they were red like  
scarlet, they shall be as woll.* Though the spots of them were never so soule, and though the staine of them were ne- ver so deepe , yet God will forgiue the sinne , and forgiuing it , he will cleanse and purge the sinner, This great mercy for the forgiuenesse of most great sins is promised to repentance. Where repen- tance is wanting , the smallest sins shall bring the transgressour to iudgement; but where true repen- tance is found, the greatest sinnes shall be done away . Be carefull then to turne from thy former euill waies, and bring forth fruit wor- thy amendment of life , and God will free thee from all thy sinnes.

And

And thus it appeareth, that all the feare (that bred this obiection;) first, that thy sinne comes so neere that unpardonable sinne of blasphemy against the holy-Ghost, that the angrie eie of heauen can see no difference betweene them. Secondly, that thy sinne, though pardonable, yet is punishable, and therefore must bee punished. Thirdly, that smaller sinnes then thine come to judgement, and therefore thine being greater, cannot in iustice be passed by. All this feare is needless feare, and thy sinne still remaineth pardonable, and thou maiest comfortably hope for, and shalt assuredly obtaine forgiuenesse of thy sins, if thou turne to God, callest vpon him, and amendest thy waies.

## CHAP. XVIII.

*His second  
objection  
from the  
iustice and  
holines of  
heauen.*

**B**EING V T feare which is not easily remoued proceedeth to another obiection, the afflicted sinner pleading thus against his own peace, the iustice of heauen is so pure & holy, & withall so strict and

& soe seuer, that it wil neuer suffer such  
sinne as mine is to passe vnpunished: and  
the holynes of heauen is so cleane spot-  
les and vndefiled that it will neuer suf-  
fer so vncleane a person as I am to enter  
into life. For this I can alledge the ex-  
pressive word of God , and therefore am  
sure, that my feare is not vaine , the Pro-  
phet *David* speaking to God, who  
would soone haue checked his speech, if  
it had not beene true , saith. *Thou art not* psal 5.4.  
*a God that louest wickednes, neither shall*  
*euill dwell with thee: the foolish shall not*  
*stand in thy sight, for thou hatest all them*  
*that worke iniquitie : thou shalt destroy*  
*them that speake lies, the Lord will abhor-*  
*the bluddie man and deceitfull.* Here is  
deprivation of Gods loue , expulsion  
from dwelling with him, and from stan-  
ding before him , here is the hatred of  
God, & in his hatred destruction, threa-  
ned to them , as to men abhorred of  
God, that worke wickednes , that are  
doers of euill , that in the foolishnes of  
their hearts committed iniquitie, that in  
their talke speake lies, that haue bluddie  
handes, cruell hearts , and cunning and  
deceitfull heades. But such an one am I,

I haue wrought wickednes, I haue done euill, I haue through the foolishnes of mine heart committed much iniquitie, I haue beene a lyar, my handes are full of bloud, I haue beene cruell & deceitfull, therefore I am deprived of Gods loue, I shall not dwell in his kingdome, nor be able to stand before him in iudgement, I am iustly hated of him and, shall bee iustly destroied by him, and hee must needes abhor me as a thing most vile, Who can speake against these things grounded on such authoritie? must not the feuere iustice of heauen condemne such sinnes as mine are? must not the pure holines of heauen exclude such vile sinners as I am? surely it may be called prodigall mercy, if such sinnes as mine escape vnpunished, and if such a sinner as I may euer be saued.

*Answer to  
this obiection.*  
*on from the  
in justice and  
holines of  
beauen.*

This obiection seemeth to consist of two parts, in regard of iustice that can on from the not suffer sin to escape vnpunished, & in justice and regard of holines that will admit no vncleane person to haue fellowship and cohabitation with it. But they ioyne together in one to increase this poore mans feare, yet let vs helpe him with our

our answere. It is a comely thing to to shinke reverently of the iustice and holines of heaven : for certainly iustice will not suffer the least sinne to escape vnpunished , neither will holines euer suffer any vncleane thing to enter into the kingdoome of heauen. Yet that can- not hence be concluded that thou ga- therest , namely that therefore mercy can find no free passage , to forgive thy sinnes , and to bring thee to glory , for the wisdome and power and loue of heauen (which are able to worke won- ders aboue the reach of mans vnder- standing ) will find; yea haue found; out a way , to satisfie iustice by the punish- ing of sinne , and to satisfie holines by the purging of sinne , and yet to saue the sinner that committed that sinne. Lift vp thine heart and eares , and harken to that that shalbe deliuered , & thou shalt find an helmet of the hope of saluation to couer and saue thy head withall,

*First con-*

*The glorious Trinitie by an eternall de- cree, ( ordained before all time , and ef- fected in the fulnes of time) sent downe the eternall word, the second person, cal- led the sonne, who being conceiued by the*

the holy Ghost, tooke flesh, and was  
borne of the virgin *Mary*(of the lineage  
of *Dauid*) and was made man, true man,  
the sonne of man, the sonne of *Adam*, of  
*Abraham*, and of *Dauid*, in all things like  
vnto vs, yet without sinne: and him the  
father gaue vnto vs to be our mediator,  
and to be the Lord our righteousness,  
and to the satisfying of the justice of  
heauen, God laied vpon him our sinnes,  
and he willingly submitted himselfe, to  
the burden of our sinnes, to the curse of  
the law, to the death of the croſſie, and  
to the wrath of his father, for those  
sinnes of ours. Excellent to this pupole  
is the testimonie of *Eſaiē* ſpeaking more  
like an Euangelift, or an apostle, then  
*Eſaiy.53.5.* like a Prophet, ſaying. *He was wounded*  
*for our transgressions, hee was broken for*  
*our iniquities, the chaitifment of our peccat*  
*was vpon him and with his stripes are we*  
*healed: all we like ſheeps haue gone astray,*  
*we haue turned euery one to his ownewaie,*  
*and the Lord hath laied vpon him the ini*  
*quicie of vs all. We are the men that haue*  
*ſinned and gone astray from God:*  
*stripes woundes and death were due to*  
*vs for sinnes: God imputed to him our*  
*ſinnes,*

finnes, and he was contented to stand before God a sinner in our name. The stripes, the woundes, the death, that we deserued, hee receiuued sustained and indured for vs. Thus iustice is satisfied & our finnes being in him punished, it were iniustice to punish the same finnes againe in them that plead the suffringes of *Iesus* for them. Thus are his stripes our cure, his woundes our health, and his death our life. Vnto that saying of *Esaie*, let vs ad another of the Apostle Saint Paul. *Christ hath redeemed vs* Gala.3.3.  
*from the curse of the law, when hee was made a curse for vs, for it is written, curſed is every one that hangeth on tree, that the bleſſing of Abraham might come vpon the gentiles through Iesus Christ.* The law curſeth every one that abideth not in all that is written in that booke to doe it, and we haue failed in all, or in most, and the sentence of the curse did lie vpon vs, then it pleased the Lord *Iesus Christ* by yeelding himselfe to the cursed death of the crosse, to take vpon him the curse that shoulde haue fallen vpon vs. So was iustice executed according to that sentence of the law, & iustice so satisfied

satisfied giueth waie to mercy, for the curse being borne by *Iesus Christ*, the blessing promised to *Abraham* is our inheritance. Here the one halfe of thy feare is remoued, because in the death of *Iesus Christ* iustice hath receiuied satisfaction for thy sinnes, if thou plead this satisfaction, by what iustice art thou to be punished for thy sinnes.

*Secondly* The other halfe of thy feare is this, concerning that the holines of heauen will never suffer such an vncleane sinner, as thou

art to enter into the kingdome of God, to remoue this feare, vnderstand that the same Lord *Iesus Christ*, that bare our sinnes imputed to him, and suffered for them, to satisfie iustice, doeth also imput and cloth vs with his perfect righeteouenes both originall and actuall imputed to vs, that all our vnrighteousnes and vncleanenes both originall and actuall, being therewith hidden and covered from the view of God most holy, we might appeare cleane & spotles in him, to the satisfying of the holines of heauen. Therefore is it that *Paul* saith, speaking of *Iesus*. *God hath made him to be sinne for vs, which knew no sinne,* that

we should be made the righteousnes of God in him. This place plainly sheweth, that God made an exchang betweene Iesu Christ and vs. He knew no sinne, that is, he had no acquaintance nor fellowship with sinne, in him was no sinne, to deserue death. That sinne abounded in vs, and God laied it vpon Iesu, and he died for it. On the other side we had no righteousness, no righteousness of God, that is no such pure and perfect righteousness as God requireth, and as might commend vs vnto God, to be admitted for it into heaven. That righteousness was in Iesu Christ who fulfilled all righteousness, keeping the law, bearing perfect loue both to God & man, and performing all offices pertaining to that loue: and that righteousness of his doth God impute vnto vs, making vs righteous in him. Therefore is it that the Prophet Jeremie calleth him the Lord our righteousness. And this Ierem. 31; is the name whereby they shall call him the 6. Lord our righteousness. Not our iustifier, that pardoning our sins, pronounceth vs righteous, by holding vs excused (which thing also verely he doeth for  
R. vs)

vs) but our righteousness, because in him we are accepted, and his righteousness offered vnto God for vs, is accepted as our righteousness, and the reward of it is giuen vnto vs. His righteousness is our righteousness, yea hee himselfe is our righteousness, and in him we are righteous. not without reference vnto that place of the Prophet *Ieremie*, doeth the

*1. Cor. i.  
30.*

Apostle *Paul* say thus of him. *You are of him in Jesus Christ, who of God is made vnto vs wisdome, and righteousness, and sanctification, and redemption.* First he is made vnto vs wisdome, that is, in him, and by the knowledge of him, wee attaine vnto that wisdome, which only is worthy of that name, which philosophie, and all the religions in the world (the *Gospell of Jesus Christ* excepted) could neuer afford vs, for this wisdome maketh vs wise vnto saluation. Secondly, he is made vnto vs righteousness, that is, by the imputation of his righteousness vnto vs we are accepted as righteous and holy, and are in him righteous and holy. Thirdly he is made vnto vs sanctification, that is, in him, and by the vertue of his death and resurrection, we are recovered

uered out of the dominion of sinne, and haue power giuen vs to keepe vnder, supprese, & mortifie our earthly mem bers, and carnall lusts, and doe, euē in this sinfull world, make beginning to serve God in holines and righeteousnes, with sinceritie and truth of heart. Lastly he is giuen to be vnto vs redempcion, that is, when we are once made wise by the knowledge of him, and are iustified by his impure righeteousnes, & sanctified by his quickning grace, we shall in the end vndoubtedly come to full redempcion in heauen by him. And by his meanes, thow which of thy selfe art an vncleane person, such an one as the holines of heauen may iustly denie entrance vnto, art made in *Iesus Christ* a mch holy and pure person, worthily admitted by the holines of God to enter into glory. And this other part of thy feare, and so thy whole obiecte feare is remoued: the iustice of God that will haue sinne punished, and the holines of God that will suffer no vncleane thing to stand before him, both hauing receiu ed full satisfaction in the mediation of *Iesu Christ*: Justice in his death suffered

for vs, and holines in his perfect obedience and righteousnes imputed vnto vs: & so free way is made for the mercy of God(s which thou foolishly callest prodigall mercy. For nothing euer was with more wise prouision bestowed) to come vnto thee, & to forgiue thy great and abominable sinnes, and to saue a great and an abominable sinner.

*In courage-  
ment upon  
thyselfe* Now therefore fall to prayer, & in the name of so gracious a mediator, intreat the most merciful & louing God, to forgiue thy sins, & to receiuethee to favor.

*Because he  
is permit-  
ted & com-  
manded to  
aske forgiv-  
inge.* And for thy encouragement, first understand, that without exception of any sin, whether in time of ignorance or of knowledge, vnaudisedly or aduisedly done, the Lord Iesus Christ hath given thee leaue, yea hee hath commanded thee to craue the forgiuernes of thy sin, teaching and commanding thee to say vnto God. *Forgive us our sinnes.* Looke then vpon the sinnes that lye so heauie vpon thy conscience, & marke them well, and if thou findest them to be thine (as is most like thou shalt) know that thou hast leaue giuen thee, and art also commanded, to be a suitor for the forgiuernes of

of them, whatsoeuer they be, being sins.

And consider by whom this leauue, and this commandement is giuen thee: euē by him that is appointed to be the iudge of quicke and dead, who while he giueth thee leauue & commandement, hath also himselfe drawne the petition for thee, by which thou art commanded and per mitted to craue the forgiuernes. And surely it is a beginning of mercy granted, to grant thee leauue, and to imbolden thee with a commandement to aske for mercy, his rule being: *Aske and it shall be giuen thee.* Mat.7.7. And it is not without hope, yea great hope of forgiuernes of sins, when the iudge that hath power to grant it, doth both permit thee, command thee, & instruct thee how to craue it. This being also on of his rulers, in the fore remēbrēd place. *Seek & ye shall find.* Mat.7.7.  
Secondly to incorage thee further, understand, that without exception of any sinne whether in time of ignorance or of knowledge, vnauidisedly or advisedly done, almighty God, against whom thy sinne is committed, and whose heauie wrath for thy sinnes thou art so greatly afraid of, hath promised both to

*Because God hath promised to grant forgiuenesse.*

~~Ver. 32. 34.~~ forgive and forget thy sins, saying. I will forgive their iniquities, and will remember their sinnes no more. And when doeth God giue this promise, but when hee maketh a couenant with his people; whereby he bindeth himselfe vnto them. And what shall we say? was not God aduised of his owne meaning, and considerate, when he made this promise who can say otherwise of the most wise God, but that he was aduised. Or did he dissemble, or promise this fainedly? when he had no meaning to performe it? who can say otherwise of the God of trueth, but that he fully intended to performe his promise? or hath hee forgotten now what hee promised then, that by this meane, his promise should be as no promise, because not remembred to be euert giuen? who can imagine this of that God, who knew all his owne workes from the beginning, to whom all times both past and to come are ever present, and of whom the Prophet saith,

**Psal. 130.** *He hath alwaies remembred his couenant, and promise that hee made to a thousand generations. Looke then againe vpon the sinnes, that are so heauie vpon thy*

COR-

conscience, and marke them well, and if they be thy sinnes (which thou canst not denie) as the Lord *Iesus* hath giuen thee leaue by his commandement, to aske forgiuenes, so God the father of our Lord *Iesus Christ*, hath promised to grant thee forgiuenes of them. Here is a dore of mercy set wide open; enter confidently, but humbly with thy praier in the name of *Iesus* the mediator. Thou hast the promise of the God of trueth, of that God whose word is his deed, who saith, *As I have spoken, so will I bring it to passe.* And what, or whome shouldest thou now be afraid of.

*Esay.46.11*

CHAP. XIX.

**B**UT the afflicted sinner that canot easily cast off obiection, this cleauing burden, to his owne further trouble obiecteth against the incouragement giuen him from the commandement of the Lord father. *His third*  
*he may not*  
*ask for-*  
*giuenes for*  
*he cannot*  
*call God his*  
*Iesu to aske forgiuenesse of sinnes : af-*  
*firment that that gracious commandement,* giuing so franke leaue, and so large hope of asking and obtaining  
R 4 for-

forgiuenesse, neither doth nor can pertaine vnto him : pleading against himselfe, in this manner. This commandement of Christ, that giueth leauue to aske and hope to receiue forgiuenesse of him selfe, doth not belong vnto me, neither haue I any right to the benefit and aduantage of it, because that commandement is given to them that can call God their father, for so beginneth the Lords prayer wherein that commandement is comprehended,

*Luke 11.2. Our father which art in heauen. But cannot call God my father, doth not neither haue I any reason to thinke my shew bins to self his child. First the child ought to be a child resemble the father. Our Sauiour saith, of God.*

*Matt 5.48. Ye shall therefore be perfect, as your father*

*1.Pet.1.14. which is in heauen is perfect. But there is in me no part of the perfection of God, either in the vertues of my minde, or in the workes of my life, and the Apostle Saint Peter saith. As obedient children, fashion not your selues unto the former lusts of your ignorance, but as hee which bath called you is ho'ly, so be yee holy in all manner of conuersation, because it is written, be yee holy for I am ho'ly. And if ye call him father which without respect of person*

person iudgeth according to every mans  
worke, passe the time of your dwelling here  
in feare. By this rule of Peter, they  
which call God their father ought to be  
holy as he is holy, but I am altogether  
profane. They ought to passe the time  
of their life reverently in the feare of  
God, but I haue beeene and am a con-  
temner of him : and their doings should  
not be after the lusts of their own hearte,  
that beare sway in the daies of igno-  
rance, but I neuer followed other rule,  
then the lusting of mine owne hearte, I  
neuer stroue to suppress and mortifie  
them. Yea my whole course of life doth  
proue mee to be the child of another fa-  
ther that hath no place in heauen, but  
was cast out thence for sinne. The Lord  
Iesus said vnto the Iewes : Ye are of your Iohn 8.44.  
father the devill, and the lusts of your fa-  
ther ye will doe. Much more rightly (by  
triall of my deedes ) may it bee said to  
mee, thou art of thy father the devill, and  
the lusts of that father of thine thou hast  
done. While my sinnes thus daily come  
to remembrance how can I cal God my  
father.

And who can call God his father, that  
hath

*And bee<sup>r</sup> hath not the spirit of God dwelling in  
him, as the seale and earnest of his inhe-  
ritance, of which spirit Paul speaketh  
Rom.8.15, thus. Tee haue received the spirit of adop-*

*tion whereby we cry abba father: the same  
spirit beareth witnesse with our spirit, that  
we are the children of God. But this spi-  
rit dwelleth not in me: if this spirit were  
in me, I should seele at one time or other  
and in one measure or other, the com-  
fortable testimony of that spirit: but  
seele nothing but fearful horror in my  
conscience: oh that I had and might  
seele the comfort of this spirit, my pre-  
sentation witnesseth the absence of  
it. Also if I had the spirit of God in mee,  
the fruits of that spirit would bud, and  
shew forth themselues in mee: but all is  
contrary.*

*The Apostle Paul saith, the  
fruit of the spirit is loue, ioy, peace, long-  
suffering, gentlenesse, goodnesse, faith,  
meekenesse, and temperance. There is none  
of these to be scene in mee, but the fruits  
of the flesh are plentifull in mee. With  
them I am ouergrown both in body  
and soule. The Apostle reckoneth them*

*Gals.19. vp in this order. The workes of the flesh  
are manifest, whiche are adultery, fornication*

tion, uncleannessse, wantonnesse, idolatry, witchcraft, hatred, debase, emulation, wrath, contention, seditions, heresies, envy, murders, drunkennesse, gluttony, and such like. And in these sinnes I haue liued, and dwelt, and delighted, if not in all, yet in many of them, and if not in many, yet in some of them, inough to quench the spirit of God, if the fire thereof had at any time beeene kindled in mee. How then can it be that I should haue the holy Ghost? And not hating the holy Ghost, how can I call God my father? and if I haue no right nor power to call God my father, that leauē to craue the forgiueuesse of sinnes, and that hope to obtaine forgiuenesse of sinnes, which are grounded vpon that commandement of *Iesus*, pertaine not to mee.

Alas how ingenious men are, in the *Answer to* daies of affliction, when the burden of this obies accusing thoughts lies heauy vpon them, to dispute against themselves. They haue not vnderstanding enough to apprehend and taste any thing that is spoken for their comfort: but they haue wit to finde out, and vtterance to pronounce, and feruent passion to vrge any thing

thing that may make for their discōfort. But let vs helpe to remoue these stumbling-blockes , from before these mens feete , that they may walke on hope, and come vnto God by prayer.

I thou thinkest that by that commandement of Christ, there is giuen to thee, no leau to aske forgiuenesse of sinne, & for hope to obtaine forgiuenesse of sin, because it is to be craued of an heauenly father. And thou canst not call God thy heauenly father, thou thinkest thi  
he is not thy father, and that thou art not his sonne. And thou hast two rea-  
sons to prove this to thine owne heart. First because neither thy vertues worthy  
actions doe in any thing resemble God, but rather prove thee to be the child of  
another father, oppofit to God, and ſecondly because thou haſt not the ſpirit  
of adoption to cry Abba Father. For thou neither feeleſt the testimony of  
that ſpirit in thine heart, neither doſt thou ſee the fruits of that ſpirit in thy  
life, but al things euery where contrary.

*This mans  
cōſe is like  
the Prodi-  
gall in the  
Gospel.*

I mislike not that thou doest hold  
meane opinion of thy ſelfe, and euen-  
ſt thy ſelfe vnworthy the title of Gods  
child:

child : and that thou thinkest honorably of the spirituall kinred that is betweene God and his saintes. But be of good comfort. God faileth not to be thy father , because thou thinkest him not to be : neither failest thou to be his child, because thou darest not thinke thy selfe to bee his child. And these words vrged against thy selfe, are no other then the words of the prodigall vnthrifit spoken of in the Gospell , who in his vertues and actions did nothing (as yet) resemble his father , for hee hanted harlots, and liued riotously being every way as sinfull , as thou canst (with any words) make thy selfe : and when by aduersty he was brought to consider of his life and estate, as thou now doest, he had that opinion of himselfe that thou now hast thinking it not fit to take vnto himselfe the title of a sonne. His words are thus set downe by Saint Luke. *I will arise and goe to my father, and say to him, father, I have sinned against heaven and before thee, and am no more worthy to be called thy sonne.* Compare thy selfe with him, thou canst not be worse then hee, nor in thy life more vnlike thy heauenly father,

Luke 15.18

father, neither canst thou be in worse case then he was. He forsooke his fathers house, and was departed far from God, knowing very well from whence he was departed. Hee neuer had minde to returne backe againe till misery compellled him, of whom we neede not feare to say (for it is plaine and cleare) that no loue to his father, nor to his fathers house, but pinching necessity, and extreme misery made him a conuert. And while hee was abroad, what was his course? the euangelist telleth vs, *bren-  
sted his goods with riotous living*. That is, all the blessings of God, bestowed vpon him, (whatsoeuer) in minde, in body, or in estate, hee wasted them vainly without any fruit, either to the praise of God or good of his saints : yea wickedly, to the dishonour of God, and great offence and hurt of his saints. His elder brother Luk.15.13 said truly of him to his father. *He hath denoured thy goods with Harlots*. He was a deuouter rather then a spender, because he followed wholy the flatterings and intice ments of the flesh and of the world : hee pursued earnestly and greedily the pleasures of sinnes : he polluted

the

the whole man , both body and soule ,  
in carnall and spirituall fornication :  
and hee dishonoured his mercifull Fa-  
ther, while to his sinfull courses for the  
furthering thereof, he conuerted all the  
gffts and graces , that hee had receiuied  
of God. This was his behauour, being  
departed from his father. In the end, by  
misery iustly fallen vpon him , hee was  
touched, ashamed, and confounded, as  
thou art : (seest thou not thine estate  
liuely described in the estate of this  
prodigall man? ) yet after all this wan-  
dering and wicked behauior, and much  
misery that hee indureth , hee remem-  
breth his fathers house, he repenteth, he  
returneth, and humbly praieth : and  
the successe was, he is graciously recei-  
ued into fauour.

Take this example vnto thee , and  
view it well, dwell vpon it with holie  
meditation. Such as he was in his wan-  
dering in his wickednesse , in his trou-  
ble of minde, such thou art : such as he  
was in his repentance , in his returne  
home to his Fathers house , and in his  
humble praiere vnto God, such be thou:  
and such fauorable intertaiement as hee  
found

found at his Fathers hands , thou also shal find . Are not these things written for our learning , that wee through patience and consolation of the Scriptures might haue hope .

*God proued  
to be our  
Father,  
though we  
be sinners.*

*¶ And, because thou dost not yet resemble God, either in the vertues of thy mind, or the actions of thy life, say not therefore, that he is not thy Father, and that thou art not his Child . Why wilt thou adde this to the former discomforst of thy soule , and to the former errors of thy life ? and wrong, either God in his goodnes, or thy selfe in the grounds of thy hope.*

*Thou knowest the words of Moses to the people of Israel : if thou know them not, heare, and let thine heart understand them. Is not he thy Father that brought thee? he hath made thee, and proportioned thee . If he be thy Father that made thee and proportioned thee, then surely God is thy Father ; for hee, and none but he that made heaven and earth made thee . The Prophet saith of God, Psal.100.3 *It is he that hath made us, and not we our selves.* And if he be thy Father that hath brought thee, and purchased thee; then, whether*

whether thou approoue it or no , God  
is thy Father , for hee hath bought vs  
with a price , not of corruptible things,  
as siluer and gold , but with the price of  
the precious bloud of *Chrif*t , as of a  
Lamb vndefiled , & without spot . Ther-  
fore the Apostle saith to the *Corinthis-*  
*ans* , *Yee are not your owne* , for *yee are 1.cor.6.19*  
*bought with a price* . And beeing once  
his , all thy wanderings cannot weaken  
his right in thee , but hee still shall re-  
maine thy Father that bought thee . If  
a sheepe runne astray from the fold , and  
wander long in vnknowne pastures ,  
doth it therefore cease to be his , that is  
Lord and owner of the flocke ? and if it  
returne , or be brought home , with the  
fleece lost , and left behind hanging vp-  
on every hedge , and with the skin , and  
flesh also torne , will hee not acknow-  
ledge it , and receive it ? Yes , he will re-  
ceive it with ioy . Reade the fifteenth  
chapter of Saint *Luke* : and meditate  
upon that thou readest . So farre off is it  
that the indignation of heauen should  
reject thee , that as it is there said , *There Lu.15.10.*  
*is ioy in the presence of the Angels of God*  
*for one sinner that converteth* . Make ioy-

full the angels of heauen by thy returme  
to God , and that ioy shall shine vpon  
the face of thy conscience : And (not to  
forget what we haue in hand , to proue  
God thy father) consider some words of

*Hebr.12.9* the apostle to the *Hebr.* We haue had the  
fathers of our bodies, that corrected vs and  
we gaue them reverence: Should we not much  
rather be in subiection unto the Father of  
spirits , that wee might live ? He calleth  
men that begat vs, fathers of our bo-  
dies, and hee calleth God that created  
vs, the Father of our spirits : because in  
the generation of our bodies men are  
vsed , but in the creation of our spirits  
God only worketh, who is also the prin-  
cipal agent in the framing of our bodies,  
and men are but instrumentall agents  
therfore while there is a spirit dwelling  
in thy body, quickning and mouing it,  
thou canst not deny God to be thy Fa-

*Esa.57.15* ther : whose glorious habitation being  
in heauen, as he saith by *Esay* , I dwelle in  
the high & holy place. Thou hast a Father  
in heauen . And therfore by the comman-  
dement of *Iesus Christ* willing vs to say  
to God, forgiue vnto vs our sins, thou  
haft both leauie giuen thee to aske for-  
giue.

giuenesse of sins, and hope giuen thee to  
obtaine forgiuenes vse therfore cheer-  
fully (but withall, reverently and thank-  
fully) this leauue, & obey dutifullly and  
gladly this commandement: for God is  
thy Father. And thy seruice in calling  
vpon him shall not be fruitlesse.

And say not, bicause as yet, thou nei-  
ther seest the fruits of the holy Ghost in  
thy reformed life, nor feelest the testi-  
mony of it in thy cheeresfull conscience,  
that therefore that blessed Spirit is not  
in thee. When thou speakest of the  
fruits of the Spirit, thou makest the Spi-  
rit to be as seed sowne in the heart, that  
should bring forth fruit. And so indeed  
the holy Ghost within vs is the seed of  
our regeneration and newlife, as the  
Lord Iesus teacheth vs, saying, Except John 3:6.  
*that a man be borne of water & the spirit;*  
the water of Baptisme, & spirit of San-  
ctification. And John plainly giueth  
the name of Seed to the Holy-Ghost;  
saying; *His seed remaineth in him.* And 1.John 3:9  
when thou speakest of the testimony of  
the Spirit, thou makest the Spirit to be  
as a witness that testifieth the fatherly  
loue of God vnto vs. And so indeed

*The holy  
Ghost is in  
him, or may  
be obtained*

the Holy-Ghost within vs , is vnto our  
heares a true witnes of Gods loue. Paul  
*Rom.8.15* . to this purpose saith , *Yee haue received  
the Spirit of adoption, whereby we cry Ab-  
ba Father . The same spirit beareth wit-  
nesse with our spirit, that wee are the chil-  
dren of God .* And Saint Peter in his  
speech before the Priest and Captain of  
the Temple , calleth the holy-Ghost a  
*Matt.5.32* . *Witnesse, saying, Wee are his witnesses  
concerning these things which we say, yes  
and the holy-Ghost, whom God hath given  
to them that obey him.* For the Lord Is-  
sus hath two sorts of witnesses, to con-  
firme to the consciences of men , the  
truth of his death and resurrection, and  
his power of sanctifying and saving.  
The one sort is, the Apostles and Min-  
isters , who by their doctrine doe beare  
witnesse to the outward man , and the  
other is the holy-Ghost , who opening  
the vnderstanding, and leading into all  
truth, doth beare witnes to the inward  
man .

Now for seed , we know that when  
it is cast into the ground , it doeth not  
presently bring forth ripe fruit : nay, it  
doth not presently spring vp and shew  
it

itselfe, but it resteth for a while in the wombe of the earth , hidden from the eyes of men , till conuenient time commeth : and if any man in the meantime should say , I see no fruit aboue the ground, therefore there is no seede in the ground, hee might be deceiued, and the Husbandman and Gardner that had sowne the ground, would censure him both of ignorance and boldnesse, and time would disprooue him.

And as for witnessses, we know, that they do not speake, so soone as a man is prouided of the, nor yet so soon as they appeare in publique place ; but being first prepared, and after brought to the place where they shoulde giue testimony, they yet stay, and keep silence : and when the Judge or Examiner is at leasure, then they are called for, and speak their knowledge . And he that reasons thus, there hath yet no witnessse spoken for such a man, therfore he hath no witnessse to speake at all for him , should shew himselfe a rash man , and by the timely voyce of the witnessses would be conuinced.

Even so it is too much rashnesse in  
S 3 thee,

thee, to say, that because thou yet hear-  
est not the testimonie of the Holie-  
Ghost in thy heart, witnessing with thy  
spirit, that thou art the child of God,  
therefore there is no such witnesse at al  
to speake when God shall appoint. And  
because thou yet seest not the fruits of  
the spirit in the actions of thy life : that  
therefore there is in thee no seed of the  
Spirit that may bring forth these fruits  
in due time. Learne to haue patience,  
& wait vpon the good pleasure of God,  
& in time thou shalt see a blessed chāge,  
& heare that testimonie which yet thou  
hearest not, and see those fruits of the  
Spirit, which yet thou seest not.

And if it were as thou speakest, that  
thou hadst not at all the Spirite, as seed  
lying in secret, and attending the time  
of Spring, or as a witnesse prepared to  
speake when God shal call him forth to  
giue his testimonie; yet the Spirit that  
is not received, may be received, and  
shall be giuen thee, if thou pray vnto  
God for it. We know the words of the  
*Lu. xi. 13.* Lord Iesus Christ in the Gospel, If you  
which are euill can giue good gifts to your  
children, how much more shall your hea-  
uenly

vnly Father give the holy Ghost to them  
that desire him. So that if there be in thee  
a true desire to obtaine the holy-Ghost,  
ask and it shall be giuen thee , for the  
Lord is more ready to giue then thou  
canst be to aske. All that matter there-  
fore of thy feare , for that command-  
ement of Christ, that giueth leauue to ask,  
and hope to obtaine forgiuenesse of sins,  
that it should not belong to thee , be-  
cause it must be asked of them that haue  
God for their Father, and thou thinkest  
him not to be thy Father, because thou  
doest neither resemble him as yet, either  
in the verues of thy mind , or actions of  
thy life ; and thou hast not the spirit of  
adoption , by which thou maiest cry  
*Abba Father* , for thou neither seest the  
fruits, nor feelest the testimonies of that  
spirit : all this matter of thy feare is  
vaine.

That commandement of Christ be-  
longeth to thee: God is thy Father, thou  
oughtest to pray vnto him for forgiue-  
nesse, thou maiest pray vnto him for for-  
giueneſſe, and if thou pray , thou ſhall  
obtaine forgiueneſſe. Pray therefore as  
Christ hath commanded thee, and the

obseruation of his order shall prooue  
thine ease.

## CHAP. XX.



Iere.31.34

*The fourth  
objection;  
promise of  
forgiuenesse  
to Israel.*

Vr afflicted sinner was in-  
couraged to pray , and  
to hope for forgiuenesse  
of his sinnes , not onely  
by the commandement  
of *Iesus Christ* , which  
giueth leauue and hope , but also , and  
more strongly by the promise of God ,  
assuring in plaine words that it shall bee  
granted to him . *I will forgiue their ini-  
quicie , and will remember their sinnes no  
more.* But the nature of his temptation ,  
suffering no comfort to enter and abide  
with him , armeth him with an obiection  
against that incouragement in this  
manner . I know that God hath made  
such a liberall promise . I know that he  
made it aduisedly , vnderstanding him-  
selfe what he promised , that hee made  
it in truth ; meaning to performe faith-  
fully as much as hee promised : and that  
he remembers his promise for euer , for  
time can not worke forgetfulness in  
him ;

him, nor any shadow of alteration, and therefore it shall be most truely and ful-hyforned. But it pertaineth not to mee for any aduantage and benefit of mine: for the Prophet telleth vs it is a couenant made with the house of Isra-el, for these are his words; *This shall be the couenant that I will make with the house of Israel after those dayes, saith the Lord.* But I am no Israelite, howsoeuer you shall take the name: for if you vn-derstand it in the naturall signification for the children of Jacob, in the twelue Tribes of Israel, I am not of that kin-<sup>But I am no</sup>ted, I am of the Gentiles. And if I were naturally of the seed of Israel, yet might I very well loose all lawfull challenge to that promise, because Saint Paul saith, *All they are not Israel which are of Israel:* But if you take the name in the spiritual signification, for a child of promise, an heire of grace, and a preuailer with God (and in that sence was it first giuen to Jacob. when he wrestled with the Angell, and preuailed, not letting him goe, vntill he had blessed him) in this signification. It doth yet much lesse agree to mee, that am rather an Egypti-

*an,*

an, a Cananite, an Edomite, and an enemie of God, rather then a preuailer with him. I neuer wrestled with God by faith and praier ( as *Jacob* ) to preuaile with him: but rather I haue wrestled with God by pride and malice as a professed aduersarie, I haue bidden defiance to God in the contempt of my proud heart, & I haue made fierce war against God in my many sinnes, striuing to preuaile against him, neuer desiring to preuaile with him: and thence is it, that now in iustice and power, hee beareth himselfe so strongly against me. Therefore being no way an *Israelite*, and that couenant wherein God promiseth to forgiue and forget sinnes, being made with the house of *Israel*, what claime can I make to that promise? euen none at all.

*Answer  
to this  
fourth ob-  
jection.*

The nature of this disease is very strange, that turneth into poison what soever is applyed to it by way of medicine, or at least way striueth to extinguish all the vertue of those medicines, least it might bee cured. But this must moue vs to haue the more compassion, and to take the more paine, to see if God

the last will send comfort and sauing health.

Thou thinkest that this promise of forgiuing and forgetting sinnes doeth not pertaine vnto thee, because it was made with the house of *Israel*, and thou art neither *Israelite* in the flesh nor by promise, but takest thy selfe rather worthy to be esteemed an *Egyptian*, a *Canaanite*, an *Edomite*. And if thou wilt, a *Dog*, and what soeuer other name thou canst remember or devise. And yet I will shew and proue, that this promise made with the house of *Israel* pertaineth vnto thee.

But first, to begin withall, let me here remember vnto thee an historie recorded in the Gospell. A certaine woman of the seed of *Canaan*, dwelling in the coastes of *Tyrus* and *Sidon*, had at home <sup>The woman of Canaan</sup> at hir house a daughter that was possessed <sup>and this sin-</sup> with a diuel: shee came vnto *Iesus*, <sup>her compa-</sup> crauing mercy at his hands for the healing of hir daughter, saying vnto him. *Hauemercy on me O Lord, thou sonne of Dauid, my daughter is miserable vexed with a Diuel.* The Lord *Iesus* reiecteth her as a stranger from the common wealth

Mar.15.23.

wealth of *Israel*, and as some beast of wilde and fierce nature not fit to be folded vp among his milde sheepe, saying vnto her. *I am not sent but vnto the lost sheepe of the house of Israel.* Hee pronounced asmuch of her, as thou pronouncest of thy selfe, shee was no *Israelite*. And when this answeare, which thou art so much afraid of, comming but from thine owne mouth, could not, though it came from the mouth of *Iesus*, checke that boldnes and confidence of spirit in which shee came, but that she still continued her sute, hee dealt more roughly with her, and signified vnto her iniplaine words, that he made no other account of her then of a *Dog*, in comparison of the children of God, to whom the bread of Gods mercy, by the hands of the sauior, is to be broken, saying

**Mat.15.26.** vnto her. *It is not good to take the chil-drens bread, and to cast it to whelpes.* That is, I were not fit to haue the government of Gods house, if the mercy, which is the portion of his children, I should cast away among Dogs, such as thou art. Tell me what thy heart can obiect against thy selfe, to exclude thee from the com-mon

wonwealth and houſe of *Israel*, and to cut thee off from being partner in that promise for fargiuenesſe of ſinnes, or in any other promise of God what ſocuer, that is not here obiected by the Lord *Iesu Christ* againſt this *Cananite*, to exclude her from all hope of obtaining any mercy at his hands. He denies her to be of the house of *Israel*, hee doeth not acknowledge her to bee a ſheepe of his fold, and in plaine termes, to the vnderſtanding of all that heare his wordes, he placeth her among Dogs rather then among children. And this is it, that thou chargeſt thy ſelfe to be, and therefore ſecluded from hauing any part in that promise.

But that poore woman would not be anſwered ſo, but ſtill ſhe perſiſteth in praier: and knowing & beleeving that *Iefu the ſonne of David* was able to in- franchife her, and make her a Citizen & member of the coimmon wealth of *Israel*, and to change her, and of a Dog, to make her a ſheepe of his folde, yea a child of Gods familie, ſhee intreateth him to admit her to the portion of an allowed dog, ſaying vnto him, *Trueſt Mat.15:27.*  
*Lord*

*Lord yet in deed the whelpes eate of the  
crums which fall from their masters table.*  
And to maintaine in her such faith and  
such feruencie, shee had no promise so  
particularly answering the euill that op-  
pressed her heart, as that promise doeth  
particularly and most aptly answere to  
the euill, that lieth so heauily vpon thy  
conscience, onely shee had heard that  
*Iesus* had helped others. And this her  
inforced importunitie, and (as a man  
would thinke) her vniacionable and vn-  
mannerly soliciting, preuailed for her,  
and she obtained all that mercy that her  
soule desired. What shall I say then vnto  
thee, that so foolishly vrgeſt against thy  
ſelfe, the shadow of thine owne ſuspici-  
on, and thine owne fantasticall feare:  
and refuſeſt to call for that mercy, that  
God hath alreadie promiſed to grant?  
*a Cananite and a dog* (neither *Israelite*,  
nor ſheepe, nor child) preuaileſt, and  
thou, diſcouraged onely by thine owne  
conceite dareſt not aduenture.

But it runneth in thy head that thou art  
no *Israelite*. And according to the na-  
turall ſignification of the name, for a ſon of  
*Jacobs* loynes, thou art none & thou re-  
gardeſt

gardenst not to be one, because that manner of being an *Israelite* would nothing benefit thee. But thou also thinkest that in the other significatiō of the name, thou likewise art none: & affirmest him in that sense to be an *Israelite*, that is a child of promise, an heire of grace, & a preuailer with God, a citizen with saints, & of the household of God , which thou art not.

Thy definition of a true *Israelite* is *That this good, and to be maintained. But for thee fitter is an Israelite.* to denie thy self to be such an one, is not good, nor to be maintained, for art not thou descended of Christian parents, and thereby a Cittizen with the Saints, and a child borne within the household of faith. And an holy one from the wombe: the Apostle *Paul*, speaking of the children of beleeuving parents , hath these words. *Else were your children uncleane, but now they are holy.* Wherein he doth pronounce them to be holy, that is, to haue a title to the couenāt of grace, and to all the priuileges of the Church , and therefore to be of the house of *Israel*. And this is their birth-right, & their iust inheritance , if either the father or the mother be a right beleeuver, though the other

1. Cor. 7.14

other parent bee an infidell : but both thy parents made profession of the faith of *Iesus Christ*, therefore this birth-right on both sides is confirmed to thee, and who shal denie him to be a true *Israelite*, that is borne holy, being of that *Holy nation and peculiar people*, that Saint Peter speakes of. Also thy parents received the promises of Gods mercy not onely for themselves, but also for thee, as the Apostle Peter preached to his hearers, saying. *The promise is made unto you, and to your children, and to all that are afarre of, euen so many as the Lord our God shall call.* And this affliction, which now lieth so heauie vpon thy conscience is nothing else then the calling of God, seeking by this trouble to bring thee home vnto himselfe, that haft so long i[n] thy former securitie gone astray from him : and therefore that promise of forgiuing iniquitie, and not remembryng sinne, and all other promises of his mercy, are made to thee, and doe belong vnto thee, as to a true *Israelite*, thou being the child of such parents as did inherite the same promises before thee, and thou being also by thy affliction called of God.

And

And say that thou wert a stranger and *if he be*  
forrener , and as hard-hearted as the *not an Is-*  
*raelite, bee*  
stones in the streete, that are nothing fit *may be.*  
to receiue the forme of a seruiceable  
vessel : Yet such is the power of the  
hand of God our Potter, that he is able  
to make the hard stones softer then the  
clay, and to worke our hearts as wax to  
take the impression of his Law: he is a-  
ble to make vs vessels of honour , for  
holy & acceptable seruices in his house:  
and hee is able to make vs *Abrahams*  
seede, and true *Israelites*. You knew  
the words of *John the Baptist*, spoken  
to the proud Iewes , that gloried so  
much in this, that they were *Abrahams*  
seed, and in *Abrahams* right were heires  
of the Couenant . Hee spake thus vnto  
them, *Say not within your selues, we haue Luke 3.8.*  
*Abraham to our Father*, for I say vnto  
you, that God is able of these stones to raise  
up children unto *Abraham*. So that of  
him, that is no *Israelite*, that is no child,  
that is no heire, God is able to make an  
*Israelite*, a child , an heire. Of Gods  
goodnesse toward them that were no  
*Israelites*, and no people, the Prophet  
*Hosen speaketh in this manner, I will*  
T haue

Hos. 2.13

haue mercie upon her that was not pitied, and I will say to them which were not my people; Thou art my people, and they shall say, thou art my God. If thou wert therefore of that company that is not pitied, thou maiest yet find mercie at GODS hands: and if thou wert of that company that is not Gods people, thou mayest yet become one of his. The feare therfore that thou fainest vnto thy selfe hath no ground.

Consider him whom thou hast to deale withall, and hope in his mercie, that is so liberall in his promises, and is also most faithfull in the performance of his word. Thou hast sinned, and hee hath promised to forgiue thy sinnes. Appeal vnto his promises, he cannot fail to effect that which hee hath given his word for: of which word of his, himselfe saith thus, *It shal not returne vnto mee void, but it shal accomplish that which I will, & it shal prosper in the thing whereto I sent it.* So that, hauing sent forth that gracious word of promise, to forgiue and forget thy sinnes, it shall not returne to him void, it shall not be found a false or faulty word, but a word of

Esa. 55.11.

of truth and power. Pray vnto God for the effect of it, and it shall prooue prosperous to thy peace.

CHAP. XXI.

**A**LL that hath hitherto been said, is not able to calme <sup>A fist obiection</sup> the storme that is raised <sup>Others perish, why</sup> in this poore sinners con-<sup>not her and</sup> science; but his restlesse <sup>what is so</sup> mind stil replies, arguing against himself <sup>beedone</sup> in this manner; If this leauue of asking, <sup>that I per-</sup> and this promise of granting forgiuenes <sup>rise not?</sup> of sinnes, be so free for euery one, borne of beleevning parents, as you would make mee beleue: how commeth it then to passe, that so many perish in their sinnes, not onely of them who are borne and brought vp, of, and among vnbeleeuers, that know not the true God: but of them also that are descended of beleeuers, and all their time broght vp in the bosome of the church, that can say before the Judge, *We have eaten and drunke in thy presence, and thou hast taught in our streets.* Yea they proceeded further in the busynesse of the  
T 2 church,

Mat. 7.23. church, & cā say to the Judge, *Lord haue  
not we by thy name prophecied? and by thy  
name cast out diuels? and by thy name done  
many great works? and yet vnto them the  
Lord wil answer, & make profession, say  
23.ing, I neuer knew you, depart frō me ye that  
worke iniquitie. The way that leadeth to  
death & destruction is broad and easie,  
and many walke in it, and perish, & I am  
one among others, that haue run in that  
way, and I am yet in it. But the way that  
leadeth to life and saluation is a narrow  
way, and few do find it: and I am one of  
them that cānot find it, I am now out of  
it, and indeed neuer had any pleasure to  
seeke it, that I might walke in it. And  
yet you make the promise of the for-  
giuenesse of sinnes to be very large, and  
giuen to al within the church. And why  
may not I, notwithstanding so gracious  
& large a promise, misse of forgiuenes,  
and fall into condemnation, as wel as o-  
thers? yea before many thousands of o-  
thers? hauing deserued condemnation  
as worthily as any other, and morewor-  
thily then many other? therefore I think  
that there is something required to the  
obtaining of forgiuenesse of sinnes and  
sal-*

suation, that I yet know not, and not knowing it, it is very like I haue it not, and not hauing it, I remaine still vnder condemnation, and must perish eternally. And I feele it so in the feare of my soule, for notwithstanding all that you haue spoken to put life and hope into my soule, yet the burden of my sinnes, and the feare of damnation is no lesse heavy vpon me, then before you began to speake vnto me. I confesse indeede that the things that haue beeene spoken, offer great comfort, but I want a right hand to take it withall. Help me therefore thorow, and shew me what are the conditions vpon which God forgiueth sinnes: that hearing them, I may know whether I bee capable of that desired happines: and if I be not presently, that yet I may indeuour in time to be, and so at the last obtaine it. For though you haue not deliuered me from al my fear, yet you haue wrought in mee a great desire to recouer, and get out of it, not without some hope, that it may one day, by the mercy of God, bee happily effected to my saluation.

This obiection is tempered with some

T 3      milde-

*Hab obiecti. mildenes, and while the storme is some-  
an answe. thing laid, hearken, and I will teach thee  
red. what the conditions are: so shalt thou  
know, both why others perish in their  
sinnes, notwithstanding this promise,  
namely by neglecting these conditions:  
and also, how thou maiest obtaine for-  
giuenes of thy sinnes, according to this  
promise, by the obedient and carefull  
keeping of these conditions.*

*Conditions upon which if we thinke to obtaine forgiuenesse of  
God keep- sinnes, are in number three. The first of  
eth promise to forgive these three concerneth our selues and  
finnes. our renouation. It is called repentance;  
a departure from sinne, and a returne to  
God in holines and righteousness; for  
it is meete for him that would have his  
sinnes past to be forgiven him, to cease  
from sinne, and hate the works of dark-  
nessse, wherein he tooke pleasure before.*

*Repentance Which ought to be hated, first in regard  
uibe firb of God, because they are displeasing to  
condicione. him that is most holy, and hee that is  
most glorious is dishonoured by them:  
Secondly, they are to be hated in regard  
of our selues, because they cast vs out  
of Gods loue, into his iust hatred, and  
rob-*

robbing vs of true peace , doe fill our hearts with feare and horrour . And for thine owne part , I hope thou findest that the workes of darkenesse are to be hated , and haft a will also to hate and abhorre them , seeing what wofull feare and danger they haue brought thee into . And this repentance , and turning to God , will surely deliuere thee from thine old sinnes , so that they shall neuer bee laied to thy charge . It is a true saying of Saint Augustine , *Non nocent Serm. 181.*  
*peccata praterita, si non placent presentia: de Tempore*  
Sinnes past hurt vs not , if sinnes present please vs not . If wee take no pleasure in vnrigheteousnesse from henceforth , God will put away and abolish all our old offences . And this saying of his is grounded vpon the Scripture , which must be thy stay before all the sayings of men .

The Prophet thus speaketh , *If she wic-* *Ezecl. 19.21*  
*ted will returne from all his sinnes that he hath committed , and keepe all my statutes ,*  
*and doe that which is lawfull and right , he shall surely live , and shall not die : all his transgressions that bee hath committed ,*  
*shall not be mentioned unto him . Yea vpon our repentance , and ceasing from*

sinne, where it had stained as deepe as Scarlet, and like Crimson double died, in a colour not easie to bee changed, yet there will God clese the sinner, and make him as white as snow, & as cleane as the fleece of wooll new wash'd and skowred. Reade to this purpose the wordes of *Esay* in his first Chapter. 16, 17 and 18. verses; it is a piece of much commott.

*God helpeth vs more to obtaine for-  
pенance.* And when thou hearest repentance to be a condition of the obtaining of for-  
gluenes of sinnes, be not discomforted in the conscience of thine owne weake-  
nes, and insufficiencie of keeping the law  
of God, as if it should be impossible for  
thee to obtaine fargiuenes vpon this  
condition. I know thou canst not but  
be vnappt for good workes now at the  
first, hauing so long before accustomed  
thy selfe to a contrary course of vngod-  
linesse. But attempt with resolution to  
reforme thy waies, and studie withall  
thy heart to serue God according to his  
will in his word retuealed. God esteem-  
eth the will for the worke: yea hee will  
worke in thee both to will and to doe of  
his owne good will, for hee giueth re-  
pentance

penitence as well as remission of sinnes  
by Iesu Christ, whom he hath appointed  
and inabled therevnto. As Peter saith  
of him. *Him hath God lift vp with his* <sup>Acts.5.31.</sup>  
*right hand, to be a prince and a saviour, to*  
*giue repentance to Israel and remission of*  
*sinnes.* And therefore (as a good degree  
of casting thy burden vpon God) pray  
vnto God to giue thee repentance for  
thy sinnes, that thou maist also obtaine  
forgiuenes. Andlearne of David to say  
vnto God, *Create in mee a cleane heart* <sup>Psal.51.10.</sup>  
*O God, and renew a right spirit within me.*  
And craue it in hope, for God hath li-  
berally promised to giue it. Thus he saith  
by the Prophet. *Then will I poure cleane* <sup>Ezeki.36.</sup>  
*water vpon you, and you shall be cleansed: 25.*  
*yea from all your filthines, and from all*  
*your idols will I cleanse you: a new heart*  
*also will I giue you, & a new spirit wil I put*  
*within you: I will take away the stonic*  
*heart out of your body, and I will giue you*  
*a heart offlesh, & I will put my spirit with-*  
*in you, and cause you to walke in my statutes,*  
*and yee shall keepe my iudgements, and do*  
*them.* What is it that belongeth vnto  
repentance, either in the inward man, for  
the renewing, and humbling, and sancti-  
fyng

fying of the heart: or in the outward man, for the altering, amending and reforming of the life, that God in these words doth not promise to giue. And what he promiseth, that will hee truely giue, if thou make suite vnto him, as it is fit and necessarie for thee.

*Charitie to our brother is the second condition.* The second of the three conditions concerneth our brother, and the mercifull vsing of him, and it is a milde kind of charitie, by which we must be willing to forgiue vnto our brother all the wrongs & trespasses that hee hath done against vs, seeking if we can to reforme him, but not to shame him; yeelding to doe all offices of mercy and loue vnto him in his necessitie: not seeking to be revenged, and to render euill for euil & rebuke for rebuke. And this is agreeable to iustice and equitie, that if thou wouldest receiue what thou wantest, thou shouldest be willing to supply the want of others as thou art able: and if thou wouldest finde mercy with God, thou shouldest shew mercy to men: for what measure we meate to others, the same shall be meat to vs. *James the Apostle saith;*  
*James.2.3. There shall be judgement merciles to him that*

that sheweth no mercy, and mercy rejoiceth against judgement. If thou wilt not remit vnto thy brother, then looke for no remission at Gods hand: but if thou charitably remit vnto thy brother, then cheerefully promise thy soule remission at Gods hands. Verie clearely to this purpose speaketh the Lord Iesu, saying; If you doe forgiue men their trespasses, your heavenly father will also forgiue you: but if you doe not forgiue men their trespasses, no more will your father forgiue your trespasses. This text is plaine and needeth no interpretation, but forgiue & it shall be forgiuen to you: forgiue vnto men, and you shall be forgiuen of God.

At the hearing of this condition there Reasons  
needeth no discomfort arise in thy con- why wee  
science, from feare of thy insufficiencie, shoulde redi-  
for all resteth in thy will. It is no more our brother.  
but this, be willing, & the work is done;  
desire not to be revenged, and thou hast  
forgiuen him: continue kindnesse vnto  
him, as if no such wrong had bee[n]e done  
vnto thee, and this condition is fulfil-  
led.

And if thou thinke, it will be hard vnto thee, by reason of thy foward heart, Reasons  
why wee  
shoulde redi-  
heare to forgiue.

heare a few reasons that may moue thee  
to thinke, that it is a matter of nothing,  
considering what thou desirest to ob-  
taine of God. First, it is not much that  
thou hast to forgiue thy brother, small  
& few are his wrongs done to thee: but  
it is infinite that thou seekest forgiuenes  
offrom God, many and grieuous are  
thy wrongs done to him. Secondly,  
betweene thy brother and thee there is  
no such difference, with aduantage of  
dignitic on thy selfe, that thou shouldest  
disdaine in regard of thy excellencie to  
put vp wrong at thy brothers hand, for  
thou (as hee) art no better then dust and  
ashes: but infinite is the difference be-  
tweene God and thee, with all aduan-  
tage offull excellencie on Gods side, he  
being of infinite glorie and maiestie, so  
that hee might iustly disdaine to put vp  
wrong at the hands of such a vile worme  
as thou art. Thirdly, thy brother is, nei-  
ther by subiection to thy authoritie, nor  
by kindenesse receiued from thee so  
bound vnto thee, that in his doings,  
which thou interpretest for wrongs, he  
can be challenged of any great rebelli-  
on, and any grosse ynthankefulnes a-  
gainst

gainst thee : but thou, both by subiecti-  
on to the authoritie of God, and by dai-  
ly blessings receiued from God , art so  
bound vnto him , that in thy sinnefull  
deedes done against his knowne com-  
mandements, thou art evidently guiltie  
of high treason and rebellion, and most  
wicked vnthankfulnes. Every of these  
reasons doe inforce vpon thy heart ( be  
it neuer so foward and swelling) that it  
is a triffe and matter of noe worth, for  
thee to forgiue the wrongs of thy bro-  
ther done to thee , if thou desire and ex-  
pect that God shoulde forgiue vnto thee  
thy wrongs done against his diuine  
maiestie. But in the fourth place, marke  
well this, & let it enter into thy foward  
heart, if thy peace were presently settled,  
and thou hadst receiued from God as  
cleare and as assured discharge of all thy  
sinnes, as *Danid* had , when *Nathan*  
said vnto him from God. *The Lord hath 2.Sam.13,*  
*done away thy sinne, thou shalt not die.*<sup>13.</sup>  
Crueltie against thy brother reuoketh  
Gods promise , which hath euer inclu-  
ded in it, this condition of shewing mer-  
cy to thy brother, and forgiuing him. It  
is a true saying of Saint *Augustin*. *Rede-*  
4  
*ment*

*Ser. 2. deserunt dimissa peccata ubi : fraterna charitas  
Domini su- non est. The sinnes forgiuen returne againe  
per montem where there is no brotherly charitie.* And this is plaine in the parable of the king and his seruant, that ought him ten thousand talents : the king being humbly intreated, forgave him the debt (that is, promised to forgive it him:) this seruant went forth, and met with a fellow seruant that owed him an hundred pence, and cruelly hee cast him into prison, which when the king heard of, hee was highly displeased, and calling this vnmercifull seruant before him, hee said

*Mat. 18. 32 vnto him. O euill seruant, I forgave thy all that debt, because thou praidest me: oughtst not thou also to haue had pittie on thy fellow, even as I had pittie on thee? So his master was wroth, and deliuered him to the gailer, till he should pay all that was due to him. His vnmercifull dealing with his fellow, to whom he would not forgive small offences, revoked the liberal promise of Gods most large mercy for the forgiuenes of his many and grievous sinnes: therefore suppress all forwardnes of thy swelling heart, and after the councell of Salomon, say not, I will do*

whim, as he hath done to me, I will recompence every man according to his works. But be courteous, mercifull, and tender-hearted, forgiuing thy brother, and so God will gratioufly forgiue thee.

There is a third condition to bee observed of them that thinke to obtaine forgiuenes of sinne, and that concerneth more directly God, and his glory and praise, namely faith in God, faith in Jesus Christ the sonne of God. That is, firmly to hold perswasion of the mercy of God, that it reacheth to the forgiuenes of sinne, without exception of any saine, or any sinner; as if for sinne, there were any greater then his mercy, and therefore such as hee neither would nor could forgiue: and for the person, that there were any so farre out of fauour, that vpon his repentance God would not & could not be mercifull vnto him: the Prophet Micah saying of God for Micha.7. his mercy in this point; *Who is a God<sup>18.</sup> like unto thee, that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage? hee retaineth not his wrath for ever, because mercy pleaseth him: he will turne againe, and hane compassion*

on vs. He will subdue our iniquities, and cast all their sinnes into the bottom of the sea. And firmly to hold perswasion of the merit and vertue of the death and bloud shedding of the Lord Iesus Christ, that it is effectuall to take away the sinne of the world, as *John Baptist* saith of him, *Behold the lambe of God, that taketh away the finnes of the world.* Without exception of any sinne, or of any sinner, as if for the sinne, there were any so grievous, that the bloud of *Iesus Christ* were not able to wash out the staines thereof; and for the sinner, that there were any so wicked, that the sacrifice of the sonne of God were not sufficient to make attonement with God for him: the Euangelist

*John.1.7* *John* concerning sinne saying, *The bloud of Iesus Christ cleanseth vs from all sinne.* And the Apostle to the Hebrewes, concerning sinners, saying. *He is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession to God for them.* This is faith in God, to hold this intire perswasion of the mercy of God, without making exception, which none can iustly make: and

*Hebr.7.25* this is faith in *Iesus Christ* the sonne of God

God to hold this entire perswasion of the merit of his precious bloud and bitter passion, without making exception; which none can truely make. And this shire perswasion without exception includeth particular application, for he that excepteth no sinne excepteth not his owne sinne, and he that excepteth no sinner, excepteth not himselfe. Of the vertue of this faith to obtaine forgiuenes of sinne, and all other graces at the mercifull hand of God, & for the merit, and by the vertue of Iesu Christ the mediator, these and many other places of Scripture doe speake fully and plainly:

Whatsover ye shall ask in praier, if ye believe, ye shall receive it. And in another place, If thou believe, all things are possible to him that believeth. These things are spoken by the Lord Iesu himselfe.

And Saint Paul saith, Believe in the Lord Iesu, and thou shalt be saved.

It may bee the remembrance of this *Thou thinkest*-  
third condition breedeth some discom-  
fort vnto thee, as threatening vnto thee  
no forgiuenes, because thou thinkest  
thou hast no faith, thou thinkest  
thou hast it neither in possession, nor  
*est thou hast  
not faith.*

in power, whether thou have faith in pos-  
Thou maist seffron, or no, it may be a questiō, because  
base, it and thou maist haue it without presē feeling  
not know it.

of it. And sure if euer thou hadst it, thou  
hast it still. For as the Apostle Iude saith,

Iude. 3. *The faith is once given to the saints. Faith*  
hath his summerly beautie, and winterly  
barrennesse; it admitteth increase & de-  
crease; but as the tree lieth in the win-  
ter, though it be bare, and when colde  
storines are past sheweth his life by buil-  
ding in the spring; so faileth pincht and  
benummed with the nipping colde of  
frostie temptations, alsoe he as it pleaseth  
God to send ease of trouble, sheweth it  
selfe by reioycing and praising God, as  
it were in a spring, and then manifestly  
declarereth the continuance of his being,  
when yet it could not be discerned. But

If thou want it, if thou be induced without it, it is out of  
thou canst question that thou hast no power to  
not take it command it, it is not a matter of that fa-  
of thy selfe cilitie to beleue in God vnto saluation,  
that some doe account it, who vse to say,  
they can bēleue what they list. For to  
command silence to accusing thoughts,  
and to stop the mouth of Sathan that ac-  
cuseth thee of thy sinne, and to supprese  
the

the sentence of Gods law that condem-  
neth thee for sin, and to binde the hands  
of Gods justice that is readie to doe ex-  
ecution vpon thee for sinne, and to quiet  
a conscience disturbed, and set on fire  
with the feare of deserued wrath and  
condemnation, ( and to beleue in  
God vnto saluation, is to doe all this )  
is aworke of greater difficultie, then hee  
ynderstandeth, that saith, he can beleue  
what he list. Credulitie to thinke this or  
that to be true, because some bodie tels  
vs so, or because we haue reade it, or be-  
cause we so thinke of it, is one thing:  
but faith to rest vpon Gods promises for  
the forgiuenes of sinne is another thing.  
The first, namely credulitie, when men  
are light of beleefe, is a fault and infirmitie  
of nature; the second, namely faith,  
whereby all accusations are auoided, &  
all the fiery darts of the diuell are  
quenched, is the vertue of the spirit, and  
merely the gift of God. The Apostle  
*Paul saith, By grace yee are saned through Ephe.2.8.*  
faib, and that not of your selues : it is the  
gift of God. Yea the same Apostle makes  
it aworke of no lesse power of God, to  
bring a sinfull man vnto this sauing faith,

then it was to raise *Iesus* from the dead, as appeareth by his words written to the *Ephesians*, where hee praieth for the opening the eies of their vnderstanding,

*Ephe.1.19* that they might know, what is the exceeding greatness of his power to vs which beleue, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead. So that if any man be able to raise vp the dead, & quicken them if he list, then he is able to beleue vnto saluation if he list; and else not. Surely faith vnto saluatiō is not in the power of man to take vnto himselfe at his pleasure, & when he lusteth.

*But it is ob-*  
*tained of*  
*God.*

*Partly by*  
*prayer.*

*John 16.23* Iohn 16.23 partly by prayer, who faith vnto vs, Verily, verily

But while I make faith not to bee in thine owne power, I doe not thereby take from thee all possibility of obtaining it, if it were wholly wanting. For I haue shewed thee that it is the gift of God. Hee that quickeneth the dead, he it is that maketh sinners to beleue: and if thou wouldest beleue, and wil pray vnto him to giue thee a heart to beleue, God will heare thy prayer, and grant thy desire, and that without failes, if thou pray vnto him in his Sonnes name, who faith vnto vs, Verily, verily

I say unto you, what soever ye ask the Father in my name, hee will gue it you. And while thou praiest, thy faith will grow, and while thou beleuest, thou shalt have more heart to praier, and these two within thee, Faith and praier, will afford mutuall help either to other, and they will grow together, and thou shalt become strong in faith, and fervent in praier. Augustine hath an apt saying to this purpose, *Vt oremus credamus, & vt ser. 26. De ipsa non deficiat fides qua oramus oremus: verbi Dom.* fides fundit orationem, & sua oratio fidei impetrat firmitatem. Let vs beleue in God, that wee may pray vnto him, and let vs pray, that the faith by which wee pray fail not: faith powreth out praier unto God, and praier powred forth obtaineth strength of faith from God. Pray therefore imboldened by the promise of the Lord Iesus. And seeing the chiefeſt <sup>Partly by</sup> meanes whereby God worketh faith, is <sup>the ſtudy of</sup> his word, euē the word of the Gospel, <sup>the word.</sup> which therefore the Apostle calleth the word of faith; that is, the word begetting faith, the word in which, and by which wee beleue, ſaying; *The word is neare thee, euē in thy mouth, and in thy* <sup>Rom. 10.8.</sup>

John 5.39

Rom.10.17

heart, this is the word of faith, which wee preach. Therefore giue thy selte to the study of the word, heare it, reade it, meditate in it : there shalt thou finde the sweet promises of mercy : there shalt thou find *Iesus* the Mediatour, in whom all the promises of God are, yea, and amen ; there shalt thou finde assurance for thy soule, to bring it to true rest. For thy priuat reading, and what thou shalt gaine thereby, heare the saying of our blessed Sauiour, *Search the Scriptures, for in them you think to haue eternall life, and they are they which testifie of me:* There shall we find the true knowledge of *Iesus Christ*, and eternall life. And for the diligent hearing of the word preached, and for the fruit thou shalt reapre thereby, *Paul* doth sufficiently informe thee when hee saith, *Faith is by bearing, and hearing by the word of God.* In which words he giues thee to understand, that that faith, which is the condition that wee doe speake of (if it were wanting) is obtained by hearing the word of GOD, as by that ordinarie meanes which God hath appoynted to bring the ynbelieveing Gentiles thereby

by to the faith of Iesus Christ, as some-  
what more fully he shewed in the same  
place before, saying, *How shall they Rom.10.14*  
(that is the Gentiles) call on him in whom  
they have not belieued? And how shall they  
belieue in him of whome they haue not  
heard? And how shall they beare without  
a Preacher? and how shall they preach  
except they be sent? Here is the ordinary  
way described, by which God calleth  
the ignorant and vnbelieuing Gentiles  
to faith and sa uation. First hee putteth  
the word of reconciliation into the  
mouth of some chosen Messenger, and  
sendeth him to preach, without which  
sending he could not goe: then by his  
preaching, these ignorant & vnbelieuing  
come to heare the word of faith & sal-  
tion, without which preaching they  
could not heare: Thirdly, by that hear-  
ing he worketh in them knowledge &  
faith in the Redeemer, without which  
hearing, they could neither know nor  
belieue: Then lastly, by that faith are  
they imboldened to pray vnto God,  
without which faith they could haue  
no courage nor comfort to pray. And  
into their praiers growing from that

faith is saluation giuen, according to  
a saying of the Prophet *Isaiah*, which the  
 10el 2.32. Apostle alledgedeth, *Whosoever shall call  
Rom.10.13 upon the name of the Lord, shall be saved.*  
So that thy diligence in hearing the  
word of God with gladnesse of heart,  
will helpe thee to faith, and by faith to  
forgiuenesse of sinnes, which is salua-  
tion of soule. And for thy meditating  
in the word of God, and what benefit  
thereby thou shalt obtaine, the Pro-  
phet *David* teacheth thee in the first  
Psalme, where he pronounceth him to  
 Psalm 1.2. be a blessed man, that hath *his delight in  
the Law of God, and in his Law medita-  
teth day and night.* Diligent meditating  
in the Law of God maketh a man to be  
blessed, but blessednes comprehendeth  
the forgiuenesse of sinnes, that follow-  
 Psal.32.1 eth faith, the same Prophet saying, *Bles-  
sed is he whose wickednesse is forgiuen, and  
whose sinne is couered: blessed is the man  
onto whom the Lord imputeth not iniqui-  
tie.* In one word, to shew thee fully how  
auailable to the obtaining & increase  
of faith, the studie of the Gospel wil be,  
the reading, hearing, and meditating  
thereon, consider the saying of Saint  
 Paul

Paul writing to the Romans ; I am not Rom. 1.16  
ashamed of the Gospel of Christ , for it is  
the power of God unto salvation, to euerie  
one that beleeveth, to the Jew first, and al-  
so the Grecian : for by it the righteousness  
of God is revealed , from faith unto faith,  
*as it is written, the iust shall live by faith.*  
It is the doctrine of faith for Jew and  
Gentile : it breedeth , nourisheth, and  
increaseth faith, bringing it forward by  
degrees vnto full ripenesse : it iustifieth  
the beleever, and saueth the iustified  
man, and effecteth these things power-  
fully as the instrument of God, for hee  
 calleth it the power of God to saue, that  
is, the instrument by which hee power-  
fully saueth . Though therefore thou  
 hast not power to settle thine own hart,  
 by giuing faith vnto thy selfe , yet thou  
 hast no cause to be discomforted; for by  
 praier vnto God , and by study in the  
 word of G O D , it is obtained at his  
 hands.

These are the conditions betweene *The three*  
God and man , which God requireth, *conditions*  
where he forgiueth sins : three in num- *repeated.*  
ber. One that concerneith most directly  
thy selfe, that is *repentance*, renewing  
thy

thy heart to hate sinne, and to loue vertue, and reforming thy life, to flie sinne and practise vertue. A second that concerneth most directly thy brother, that is, charitie and compassion to sorgiue vnto him the wrongs done vnto thee, & to comfort him, and to doe good to him, as thou wouldest that God shoulde forgiue vnto thee the wrongs that thou hast done vnto him, that God shoulde comfort thee, and doe good vnto thee. A third that concerneth most directly God himselfe, reuealed vnto vs in his Sonne *Iesus Christ*, namely, our faith, that wee neither thinke basely of the mercy of God, nor of the merite of *Iesus Christ*, as if there were some person that it could not receue, and thy selfe that person; and some sinne that it could not do away, and thy sinne that sinne.

*Others pe-  
rish for not  
observing  
these con-  
ditions.*

And now maiest thou understand what it is that causeth so many to perish in their sinnes, and how it commeth to passe, that so few are saued, when yet without exception of any sinne, the Lord *Iesus* commandeth, and by commandement giueth leauue to aske, and hope to obtaine forgiuenesse of sinne;

and

andlikewise, without exception of anie sinne, God the Father of our Lord *Iesus Christ* promiseth to forgiue sinne.

Firſt, they haue no care of repen-  
tance to forsake sinne, yea with delight  
they dwell in it, liue in it, and die in it:  
and they will rather forsake God, and  
renounce heauen, then leauē their plea-  
ſant and gainfull ſinnes. Secondly, they  
haue no care of charitie and compassion  
to their neighbour, they regard not the  
reſt, the credit, the proſperitie, the peace  
and safetie of their neighbour: and be-  
ing full of pride, of wrath and furie, they  
proſecute the leaſt wrong, till they be  
reuenged. Thirdly, they regard not to  
know how ample the Lords mercie is:  
and the death of Christ, and doctrine of  
ſaluation are foolishneſſe to them: they  
pray not for faith, and they ſtoppe their  
eares againſt the word of God. And  
herby it commeth to paſſe that they  
periſh in their ſinnes: not that their  
ſinnes are ſo great that they cannot bee  
pardonēd, or God ſo mercileſſe, that he  
will not pardon them, or *Iesus Christ* ſo  
defectiue in his mediation, that he hath  
not done and ſuffered enough to diſ-  
charge

charge them, but themselues are so carelesse, so proud, so contemptuous, so desperate, that they will not leave to sinne, they will not loue their neighbours, they will not know God, but they will goe on in their courses, like them whom *Ieremie* complaineth of,

*Ierem.9.2* saying, *They are all adulterers, and an assembly of rebels, and they bend their tongues like their bowes for lies, but they haue no courage for the trueth vpon the earth, for they proceed from euill to worse, & they haue not known me saith the Lord.* This is the cause why they perish.

*Thou maist thou understand how by these conditions ob- taine for- giuenesse of sinnes.*

And here maiest thou vnderstand how to reap the benefit of the leauue that Christ hath giuen thee by his commandement to aske forgiuenesse of thy sinnes, & how to reap the benefit of the promise that God hath giuen thee to grant forgiuenesse of sinnes. First, forsake the sinnes that haue been so chargeable unto thee, and hauing already found the reckoning to be so heauy vnto thee, di- et no more at the Ordinarie of fleshly lusts, where the soule must pay for it in hell, and the inheritance waste that God hath dearely bought for thee. And find-

ing

ing how great need thou hast of mercie  
and forgiuenesse, to keep thee from be-  
ing eternally miserable. Learne to bee  
tender hearted toward thy brother, and  
afford him thy forgiuenesse, that thou  
maist obtain the same measure of mercy  
at the hands of God. And let it bee the  
chiefe of thy daily studies, to vnderstand  
more cleerely then yet thou dost, how  
infinite and boundlesse the mercie of  
God, and the merit of Christ his bloud  
is. In the word of God thou shalt finde  
these things. And while thou art occu-  
pied with desire in these studies, faith in  
the mercies of God will grow apace,  
and in a short time bring thy consci-  
ence to that happy quietnesse, that S.  
Paul speaketh of, saying, *Being in-  
fied by faith, wee haue peace toward God,  
through our Lord Iesus Christ.* Thus is  
thy feare, growing from the multitude  
of them that perish, and from the small  
number of them that are saued (not-  
withstanding the commaundement of  
Christ, giuing leauue to aske forgivenes,  
and the promise of GOD offering for-  
giuenesse) shewed to bee an idle feare,  
if thou wilt haue care of these condi-  
ons,

ons, vpon which God granteth forgiuenesse of sinnes.

## CHAP. XXII.

*A sixt ob-  
iection. Hee  
hath nei-  
ther repen-  
tance, nor  
loue, nor  
faith.*

**V**T heare againe the afflicted conscience brea-  
**B**keth out into grieuous complainies, and saith; If these be the conditions required, where sinnes are to be forgiuen, I must never looke to grow vnto any agreement with God for the forgiuenes of mine, for I haue not one of these three things in me. For first, I want repentance, sinne aboundeth in me, and whether I hate it or no, I cannot tell, though I know I haue no cause to loue it, that proueth now so grieuous vnto me. And secondly, I hold my selfe to be void of loue to my neighbour; I feare least I shall enuie other men their happy peace of conscience, and their happy hope of saluation: and that standeth not with loue. And sure I am that I haue hurt them oft with the vnjust act of my sinne, and haue grieved and offended them with the vngodly example of my sinne,

sinne; And these things haue no agreement with loue. And as for faith, of all three it is furthest off. If dispaire could obtaine forgiuenes of sinne, I should soone speed, for I am not far from that; but if saluation must be apprehended by faith, I am most far from it; for I haue little or no faith, the present feare that I am in, is directly opposite to faith.

This is the miserable condition of this burden, that they which are pressed with it, doe quickly apprehend, and too well remember any thing that may increase their feare: but they are dull too apprehend, and doe soone forget any thing that might giue them comfort. If this troubled sinner could but remember (while the three conditions were spoken of) what was said vnto him, why hee should not be discomfited, at the hearing of these conditions, as if they, or any one of them did breed impossibilitie of obtaining forgiuenes of sinnes, he would not now make this frowolous obiecction. But let vs helpe his memorie, that when God shall be pleased to looke graciously vpon him, his feare may be remoued for the ease of his heart.

*Answer to  
this fift ob-  
iection.*

First

*Thou maist  
baue them,  
and not  
know it.* First thou maiest haue all these things, and yet not know it, and therefore it is great rashnes to say thou haft them not. For as before this time thou wilst confess, that there was in thee wickednes of life, enuie against thy neighbour, and infidelitie against God, and yet then when it was so, thou didst not thinke it to be so, nor couldest be induced to belieue it to be so; so at this time, there may be in thee repentance, and charitic, and faith, and yet in this astonishment of thy soule thou canst not see it to be so. Securitie at that time, suffred thee not to see what was amisse in thee: and feare at this time, suffreth not thee to see what is good and orderly in thee.

*Thou art  
not far from  
them.* Againe if thou haue them not, yet thou art in the way of them, and thou art not far from them. Thou art grieued to finde thy selfe guiltie of so much sinne, and thy heart is pricked, and thy soule is wounded to thinke that thou art so laden with thine iniquitie. Surely this is the beginning of true repentance, when a man is grieved at the sight of his sinne. Indeed it is loue that commendeth vnto God our repentance and conuersion to him,

him, but it is feare, that first openeth the heart vnto God, whom being once entered, we doe after intertwine with loue: so was it with Peters hearers in the Acts. After he had brought them to the sight of their sinnes, in crucifying the Lord of life it is said of them. *When they heard it, Acts.2.37.* they were pricked in their heartes, and said unto Peter, and the other Apostles, men and brethren, what shall we doe? Then began they to haue care of amending their life, when they saw the errore of it, and were afraid at the sight of it. And it is a true saying of Saint Gregorie, *Sancta e- Moral.li.1.  
lellorum ecclesia simplicitatis sua et recti- chapt.27.  
tudinis vias timore inchoat; sed charitate,  
consummat.* The holy Church of Gods self beginneth the waies of her simplicitie and uprightnes in feare, but doth perfect them in loue. So that euен this feare that thou art in, by reason of thy sinnes, is the beginning of repentance, giuing thee to vnderstand, that it is not good, nor safe to continue in them. Proceed in the feare of God, for thou art not far from repentance. And thou thinkest other men to be happy in their peace of conscience, and desirest to haue fellowship

with them in the fruition of Gods fauor. And is not this loue, or at leastwise a preparation to loue? to haue in admiratiōn the saints of God, to thinkē them to be happy that are in his fauour, aboue the condition of other men, that injoy the glorie of the world without Gods loue, and to desire to be vntited vnto them. No man can thinkē well and honorably of them whom he hateth, no man can desire to bee ioined in conditiōn and fellowship with them whom he doth not loue, or at least, thinkē well of; and therefore this opinion, that thou holdest of them, and of their happines, sheweth, that thou art not far from loue. When *Balaam*, hauing considered the condition of the people of God, both in their life, and death, speake these words, *Let me die the death of the righteous, and let my last end be like his.* Hee began to loue the *Israelites*, and though after hee shewed fruities of hatred against them, yet at that time when hee spake those words he loued them, his change of mind grew from his owne couerousnes; he desired *Balaks* reward, and therefore fel from his loue; as *Gregorie* noteth of him,

Num. 23.  
10.

him, that there was *Nequamnam persene-  
rantia continuus amoris*, no persevering in  
continued loue. He began to loue the, but  
the covetousnes of his heart brake off his  
loue. Continue thou in loue, and triue  
to increase. Thy present good opinion,  
that thou holdest of them, and of their  
happines, is an evidence that thou louest,  
or art not far from loue. And thou hast  
a longing desire to recover the loue of  
God: thou gladly hearkenest to the re-  
port of his mercy, and wouldest thinke  
thy selfe an happy man, if thou couldest  
grow to any comfortable persuasion  
thereof: and doth not the man thus  
minded follow after faith? was there  
any more in the man that came to Christ  
for his son that was possessed of a diuell?  
when he said vnto him, *Lord, I beleue*, Mark.9.24  
*help my vnbelief*. Hee freely confessed,  
that all the faith he had was no oþer, &  
no better, then vnbelief: yet his desire  
offaith was esteemed for faith, or ob-  
tained faith, for the effect of faith follow-  
ed. Christ (that said vnto him, *If thou* Mark.9.23  
*canst beleue it, all things are possible to*  
*him that beleueþ*) healed his child, be-  
cause he beleueþ; and shall not thy de-

sirc of faith in like manner, either bee-  
steemed for faith, or obtaine faith, that  
the effect of faith in the forgiuenesse of  
thy sinnes may follow. Surely, that de-  
sire of thine sheweth, that thou art not  
farre from God.

*Thou may-  
est obtaine  
them, if now  
thou want  
them.*

But be it granted, that thou art alto-  
gether without them, and at this time  
most farre from them: doth it therefore  
follow, that thou canst not obtaine for-  
giuenesse of sinnes, for the present want  
of them? Not so, for though now thou  
haue them not, yet thou maiest obtaine  
them, and then forgiuenesse of sinnes,  
now seeming impossible, will easily bee  
obtained. They that were borne with-  
out them, die with them, and reapethe  
fruit of them, bearing the testimonie of  
them into the graue (in the sweet peace  
of their conscience) that never brought  
them, not any preparation vnto them  
out of the wombe. And therefore hope  
in the Lord, and pray vnto him, and  
practise all the good councell, that was  
giuen thee, when these conditions were  
*God giveth first remembred vnto thee. Repentance  
repentance. is the gift of God, and he is the Lord  
most holy, that reneweth our hearts by  
the*

the spirit of Sanctification. He it is that made this promise, *I will poure water* Esay 44.3. *upon the thirstie, (hee meaneth him that thirsteth after righteousnesse) and flonds upon the drie ground* (he meaneth barren hearts that bring forth no good) *I will poure my spirit vpon thy seed, and my bles- sing vpon thy buds.* By the name of Spirit, he giues vs to vnderstand what hee meant by Water and Flouds mentioned before, euен the graces of his renewing and sanctifying Spirit; this promise is made to the Church, whereby GOD doth assure her that he will blesse all her children, how drie and barren soever they be, with that grace, the moisture whereof shall make them fruitfull of all good workes. And thou art a child of the church, bred and brought vp in the bosome thereof, thou art the seed, thou art one of the buddes of the righteous: pray vnto God that giueth repentance, and hath largely promised, and in tyme thou shalt find fauour. Also charitie is the gift of God, hee is loue, and it is he that maketh men to be of one mind in a house, that is, in all societies hee knitteth mens hearts together in loue,

*God giveth  
true charity*

and maketh them to keepe the vnitie of  
the Spirit in the band of peace. It is he  
that hath promised in the Church of  
*Christ*, and kingdome of the *Messias*  
the rod of the stocke of *Ishai*, to do this;  
*Esay xi.6.* *The wolfe shall dwell with the Lambe, and*  
*the leopard shall lie with the kidde, and the*  
*calfe and the lion, and the fat beast toge-*  
*ther, and a little childe shall leade them:*  
*and the cowe and the beare shall feed, their*  
*yoong ones shall lie together, and the lion*  
*shall eate straw like the bullocke: and the*  
*sucking child shall play vpon the hole of*  
*the aspe, and the weaned child shall put his*  
*band vpon the cockatrice hole.* By the  
wolfe, the leopard, the lion, the beare,  
the aspe & the cockatrice, he vnderstan-  
deth men of proud & cruell minds, apt  
to do al hurt, because they are void of al  
loue: by the lamb, the kid, the calfe, the  
fat beast, the cow, the bullocke, the suc-  
king child, & the new weaned child, he  
vnderstādeth men of an humble & mild  
heart, apt to do good, vnwilling to doe  
hurt, because they are full of loue: by  
the harmlesse society of these so vnlke  
people, he giueth vs to vnderstand, that  
he wil take away from men, their pride,  
their

their fiercenesse, their cruelty, their vnmercifulnesse ; and in place thereof, he will give them humilitie, mildenes, loue and mercie. This is a worke that hee doth , and this hee will doe : pray therefore vnto God, who is loue it selfe, and he wil giue thee a heart to loue thy brother. Faith likewise is his gift , and hee himselfe is a most faithfull God, worthy <sup>God giueth</sup> *faith.* to be trusted, the God of truth, that neither can nor will deceiue them, that according to his couenant and promise of mercy, doe trust in him . The Apostle telleth vs, that faith is his gift, saying, *By grace are yee saued through faith, and that not of your selues, it is the gift of God.* <sup>Ephes.2.8</sup> Every good gift , and euery perfect giuing commeth from him , who is the Father of lights : pray him therefore to giue a beleevung heart vnto thee , and hee will not faile thee . So that if thou haue neither repentance, charitic, nor faith, which are the conditions vpon which God giueth forgiuenesse of sins, yet thou maiest haue them, for GOD doth giue them : pray then vnto God, and thou shalt in due time obtain them. For the want of this triple graee, thou

*Math. 7.7* hast a triple commandement to call for grace, with a triple promise to obtaine all grace. The Lord Jesus saying, *Aske, and it shall be giuen you : seeke, and ye shal finde, knocke, and it shall be opened vnto you.* Then aske repentance, and it shall be giuen thee : seeke for charitie and a mercifull heart, and thou shalt finde it : and knocke at the gate of heauen for faith, and it shall be set wide open vnto thee. Wherefore is it, that God at this time doth make thee see thy want, but because he would haue thee to call for his help.

## CHAP. XXIII.

*A seventh  
objection.  
his heart is  
ever full of  
euill thoughts*



Vt still obiections arise in a trobled conscience, and the poore burdened sinner complaineth that his estate must needs be desperate. For, saith he, I feele a continuall swarne of euill thoughts, in extreame disorder, stirring in my heart. Thoughts against the maiesty of the most glorious *Trinitie*: thoughts against the veritic of the diuine

wine and humane natures, personally v-nited in the Lord *Iesus Christ*: thoughts against all the Articles of the Christian faith: thoughts rebellious against authoritie, and seditious against peace: thought malicious against my neighbour, and vnaturall against my selfe: thoughts vnchristian, vnciuill, inhumane, thoughts monstrous, and fearefull: I tremble to thinke that I haue such thoughts. And these must either spring and arise out of mine owne heart, and then wo vnto so wicked heart. It is like vnto the Inne, vnto which the virgine *Mary* came with the Lord *Iesus* in her wombe: there was no roome for her in the Inne, all the Chambers were filled with other guests, shee was glad to creep into the stable, and there shee brought forth her first begotten. So, if any come to bring *Christ*, or any christian thought into my heart, there is no roome in the Inne, all the corners of my heart are taken vp with other thoughts, they must seeke a resting place else-where, and not with mee. Or if they spring not from mine owne heart, then are they thrust into my heart by Satan, who did thrust

the

the thought of treason against his master into the heart of Iudas: & then surely the diuell hath alreadie possession of my heart, and either hee sendeth these thoughts, as new inhabitants to dwell there, and to keepe possession of my heart to his vse, as the king of Asbur sent new inhabitants into Samaria, to keepe the Citie and Countrie to his vse: or else he sendeth them as so many hagges, and furies ( what should I call them? ) so may executioners with firebrandes to torment me: and being so fully in his power, it is too late to think of deliurance.

*Answer to  
such obiecti-  
on.* Now the Lord of hosts help thee, poore afflicted soule, and ease thee of this burden that preslieth downe so heauily. And for thy comfort vnderstand, that if these

*Thoughts  
but not, if  
we peeld  
not to them.* thoughts arise out of thine owne heart ( as they are in thy heart ) and grow in the field in which they spring, they are yet but as the first graffe of sinne, and haue neither blade, nor eare, nor fruit to poison and kill withall, if wee take no liking of them, nor suffer our iudgement to be corrupted by them, taking them for rules of truth, and intertwining them

them as imbraced opinions, nor suffer our will to be seduced by them ; interpreting them as rules and directions to leade vs into action. *James* the Apostle hath an excellent saying to this purpose.

*Every man is tempted when hee is drawne away by his owne concupisence , and is intised : then when lust hath conceived , it bringeth forth sin : and sin when it is finished bringeth forth death.* By concupisence he vnderstandeth the first flattering thoughts, the first euill motions that stir in our hearts, that make the first proposition to our iudgement and will , to trie whether they will take holde or no: and howsoeuer the feblest euill thought be sinfull in Gods sight, who loueth trueth in our inward affections : and it is an euidence of that sinfull nature that wee bring into the world with vs deserued vnto vs from our first parents, through all the interceding generations : and howsoeuer the same euill thought, being sinfull, deserueth (in the iustice of God) eternall death: yet the Apostle *James* , (looking vnto rules of mercy, and speaking according to those rules ) telleth vs, that it is not dangerous  
vnto

*James.1.14*

vnto vs, neither bringeth forth sinne vnto death, except a man be inticed, and drawne away by it. For when the iudgement yeeldeth, and is corrupted by it, approving as good, that that is euill, and approuing as true that that is false: and when the will yeeldeth, and is seduced by it, intertwining the motion with absent and liking: then from the first thought there is a progressie made vnto some sinfull action, and in that action, men continue sometime impenitent vnto death. This is indeed a dangerous course, and if thou giue such way vnto these euill thoughts, and first sinfull motions, that thou allowest their appearance without checke, and sufferest their daily returne without controulning them, and harknest vnto them with pleasure, or at least, with patience; then thou art (as James saith) inticed, and drawne away: and then it is likely that those thoughts will conceiue (by the company of thy will) and bring forth some monstrous birth of sinne; whereunto when thou art once entred, it is dangerous, and doubtfull, whether thou shalt finde grace to returne by repentance or

no. And this first deformed birth of sin  
bringeth forth another deformed and  
fearefull birth, namely death. The first  
of these foule births, namely sinne, is thy  
shame : and the second of them, namely  
death, is thy snare and destruction, as the  
Apostle Saint Paul saith, *What fruit had* Rom.6.21.  
*you then in those things, whereof you are*  
*now ashamed: for the end of those things is*  
*death.* But if at the first appearance of these  
thoughts and euill motions, thou checke  
them, and shew thy iust dislike of them,  
if thou arme thy iudgement and thy will  
against them, with holding thy Judge-  
ment from approuing them, by shewing  
how false and vngodly they bee : and  
with holding thy will from assenting  
vnto them, by shewing how sinfull and  
abominable they be : if thou vse all dili-  
gence to expell them out of thine heart,  
as thou art able, and callest in better  
thoughts, to occupie their places, falling  
into some holy meditation of the glory,  
the greatnessse, the holines, the riches, the  
bountie the justice & power of God : or  
into some meditatio of the right worship  
of god, & of thy duty to him, as thou art  
a christian by generall calling, or as thou  
art

art bound by any other particular calling among christians, or into some other meditation of the glory of heauen, of the purchase of it for beleeuers by the death of *Iesu Christ*, of the meanes by which we may come to the fruition of it, and what manner persons in their conuersation they ought to bee, that take themselues to bee coheires with *Iesu Christ* of that glory. If thou fall into such meditations, when thou art at leasure, or set thy minde vpon thy worke and busines, if thou then haue any in hand, that by this good imployment of thy minde and bodic, there may be neither roome nor libertie for those euill thoughts to abide and wander in thy heart. Certainly those thoughts(though very busie with thee) shall not be able to hurt thee: they shall no more be imputed vnto thee for sinne vnto death, than the motions of *Potiphars* wife were vnto *Joseph*, when shee said vnto him, come lie with me, was imputed vnto him. And this course (last remembred) is the onely way in such a case, of casting thy burden vpon God, if thou bee carefull withall to pray vnto God for his grace

to

Gen.39.7.

to help thee to ouercome these swarmes of euill thoughts, as he helped the *Israelites* to ouercome the swarmes of the *Amalekites, Philistims, & other enimies*: and that also thou take heed of idlenes, and chiefly, idlenes ioined with solitarines. Idlenes is the sinne to be shunned: solitarines doth but make the idlenes to be more dangerous. But certainly they that are troubled with the assault of such thoughts, to them nothing is more dangerous then idlenes, and want of imployment for their mindes. Then are they at leisure for the diuell, then are they like the house, spoken of in the Gospell, whereunto the diuell entred.

As it is written. *When the unclean spirit is gone out of a man, he walketh throughout the places, seeking rest, and findeth none: then he saith, I will returne into mine house, whence I came: and when hee is come, hee findeth it emptie, swapt, and garnished: then he goeth, and taketh unto him seauen other spirits worse then himselfe, and they enter in, and dwell there, and the end of that man is worse then the beginning.* Marke well this saying. Hee found it emptie swapt and garnished, that is, hee found

Mat. 12.43

foundit idle, vnimployed. God was not there with good thoughts becomming his presence; and therefore the diuell entred with wicked thoughts becomming his presence. Where the heart is not carefully manured by the owner thereof to bring forth good thoughts, it will of it selfe, to an idle owner bring forth euill thoughts. It will be like to the field of

**Prou. x4.31** the slouthfull, that *Salomon* passedby,

*And lo, it was all growne over with thornes and nettles hard conered the face of it, and the stonewall thereof was broken downe, as it was in this ground: because the owner through sloth, did not sowe good seeds in it, euill weeds ouercame the same. So will it be in thy heart, if through idlenes thou haue no good thoughts, tending to Gods glory, & the seruice of his Church, thy heart of it selfe will abound with euill thoughts.*

**Euill  
thoughts  
suggested by  
Sathan are  
bus sinne, &  
not thine.**

But if these thoughts rise not out of thine own heart, through thy idlenes & euill studies, but be the suggestions of Sathan, thrusting them into thine heart, as he did thrust that thought of treason into the heart of *Iudas*, if thou doe not open thy heart by thy sloth and other sinnes,

vnto those thoughts , and be prepared  
for the entertainment of them, as a man  
waiting at the dore of his house, to open  
iunto those guests, whose entrance hee  
desireth, or is pleased withall: (for so did  
*Iudas*, hee did open his heart to the diu-  
uels suggestion by his enuie and coue-  
tousnes : for when the woman powred  
the precious ointment vpon the head of  
*Iesus*, and *Iudas* murmured at the waste,  
saying, it might haue beeene solde for  
much, and given to the poore; and *Iesus*  
had defended her fact, saying, she did it  
to prepare him to his buriall : then pre-  
sently *Iudas*, who caried the purse, re-  
ceived the almes giuen to his master, &  
now misseid this prey out of couetous-  
nesse and envy hereupon went presently  
to the high priests, offring to betray him  
for a reward, and was as ready to enter-  
taine that thought, as the diuell was to  
offer it vnto him , and his enuie and  
couetousnes held open his heart vnto it)  
if thou by thine idlenes and other sinnes  
doest not set open thy heart to such  
thoughts, the offer of them in thy heart,  
is the diuels sinne, and not thine. And if  
thou repell them, as before hath beeene

Y

shewed

shewed, they shall no more hurt thee, then the suggestions of Sathan in the wildernes offred to the Lord *Iesus* did hurt him. What those suggestions were, the Euangelists doe shew, and that the diuell audaciously, like a tempter, did offer them to the Lord *Iesus*, they also shew: but in what manner they were offred to him, they speake not; as whether the diuell spake them audiblie to his eare, or (which is more agreeable to the nature of the diuell) whether he did speake them spiritually and inwardly to his vnderstanding, hereof they speake nothing. Onely Saint *Luke* saith, that the diuell did shew vnto *Iesus* the glorie  
*Luke.4.5.* of the kingdomes of the earth, *In the twinkling of an eie.* Which sure was a spirituall manner of presenting: and why may we not aswell thinke that he vsed a spirituall manner of speaking? but howsoeuer it was, the diuels worke in thrusting those vngodly thoughts into this heart, is like that diuels worke, that offred those sinfull motions vnto the Lord *Iesus*. The diuell sinned therein as a tempter, that would haue drawne another to wickednesse, but the Lord *Iesus* sinned

sinned not in them; while hee gaue no place vnto them, neither was drawne by them to doe euill, but confuted them by the scriptures, those suggestions were no hurt vnto him. Even so in those thoughts thrust into thine heart, the diuell finneth in them as a tempter, that would draw thee to comit wickednes, but thou sinnest not in them, if thou giue no place vnto them, and suffer not thy selfe to be drawne by them to doe euill, but confutest them by the scriptures. Surely those thoughts, if thou carry thy selfe thus, shall doe no hurt to thee. Againe let me remember thee to call vpon God for the assistance of his grace agaist those euill thoughts. And to take heede of idlenes and solitarines, remembryng Salomons, *Vae soli; woe vnto him that is alone.* Eccle.4.10

And here I will also advise the sinner which is troubled with these swarmes of euill thoughts to confer with some godly and learned Phisition, and to vse his counsell, for there is oft in the assault of such thoughts some mixture of some distemper in the body, which he that is wise in God, & desireth true rest vnto his soule

*The diuell  
hath leaue  
to tempt,  
not power to  
overthrow.*

will not, yea must not be carelesse of. And whereas in the frame of thy obiection, thou saist, that if those thoughts be the suggestions of Sathan in thine heart, then the diuell hath alreadie possession of thy heart, and thou art fully in his power, & it is too late to thinke of deliuering thee out of his hand. This is but a false phantasie, the fruit of thine owne feare, without any truth in it, for the diuell hath often leaue to tempt, when he hath no power to ouercome. Thou heardst cuen now how hee had leaue to tempt the Lord *Iesus* in the wildernes, but he had no power to ouercome him. And thou knowest the historie of *Job*. The diuell had leaue to tempt him, and that was limited leaue: hee was not able to touch a sheepe's taile of *Jobs*, till God permitted him, and hee could not passe a step further then God allowed him: and whatsoever he did to *Job*, either in his possessions, or in his owne bodie, yet had he no power ouer his mind to make him to blasphem God, which was the diuels cheefest desire, & whereof he had accused *Job* before. And thou knowest what *Iesus* saith of the Apostles,

that

that the diuell made suite to winnow them as wheat , but hee interposed his prayer for them , that their faith might not faile in the most hote and violent temptation. So that the diuell hath no power at all, either to trouble by tempting, or to hurt whom he troubleth. But as God in his holy wisdome giueth him leaue, Malice and desire to hurt aboundeth in that enemy , but power he must obtaine at Gods hands. And in thy selfe thou maiest see it plain by the very manner of thy trouble, that though he haue leaue by these thoughts to tempt thee, yet thou art not wholly in his power : for if hee had power to hurt thee with deedes, hee would not triffe the time with thee , to trouble thee with thoughts : for the diuell euer goeth as farre as his commission extendeth in doing hurt to the sonnes of men : hee hath no mercie and charitie to spare where he may do a mischiefe.

And if he had as ful possession of thee, *where bee  
as ever hee had of any child of disobedience,* yet were it not therefore too late *power, yet  
to thinke vpon, and to seeke deliu-  
rance out of his power . For the Apostle* *may be bee-  
ped for,*

**Ephes. 2.2.** saith , that hee himselfe , and the Ephe-  
sians to whom he writeth , walked some  
time , according to the course of this  
world , and after the prince that ruleth in  
the aire , euen the spirit that now worketh  
in the children of disobedience . He some-  
time preuailed in *Paul* and the *Ephes-*  
**ans** further then to molest them with  
vngodly thoughts , for they walked in  
their deedes after his course , and yet  
they were deliuered out of his power ,  
and made the faithful seruants and obe-  
dient sonnes of God . Indeed the Devil  
is a strong man arm'd , that to his utter-  
most power keepeth those things that  
hee possessest in peace : But the Lord  
**Luke 11.22** *Iesus* saith in the Gospel , *When a stron-*  
*ger then bee commeth vpon him , and o-*  
*uercommeth him , bee taketh from him al-*  
*his armour wherein bee trusted , and di-*  
*deth his spoiles . And this stronger then*  
*Satan is our Lord *Iesus Christ* , who lea-*  
*deth euen captivity captiue , and by suf-*  
*fering death in his flesh , hath destroyed*  
**Hosca 13.14** death , as the Prophet speaketh : *O death*  
*I will be thy death , O graue I will bee thy*  
*destruction . And him also that had po-*  
*wer of death to hurt ys withall , as the*  
*Apostle*

Apostle faith, *That hee might destroy* Hebr. 2.14  
*through death, him that had the power of*  
*death, that is, the deuill.* And to what end  
hath he subdued this enemy, but that  
hee might diuide his spoiles, and set at  
liberty those whom he held captiue : as  
it followeth in the same place, *That he* Hebr. 2.15  
*might deliuere all them, which for feare of*  
*death were all their life time subiect to*  
*bondage.* Where wee see deliuernace  
granted to them that the deuill had pos-  
session of, and held in peace, as the spoils  
that he had taken. And the same may be  
seen by an other saying of the Apostle  
writing to *Timothy, Instruct them with* 2.Timot.2  
*meekenesse that are contrarie minded, pro-*  
*ning if God at any time will give them re-*  
*pentance, that they may know the truetb,*  
*and that they may come to amendment out*  
*of the snares of the deuill, which are taken*  
*of him at his will.* Marke it, and make  
vise of it; those whom the deuill hath  
taken at his pleasure (are not such men  
in his power) and whom he hath insna-  
red with the cords of ignorance, and of  
wickednesse, in the blindnesse and stub-  
bornenesse of their hearts, those God

Y 4      deliu-

deliuereſt and ſetſtē free, bringing them to the knowledge of the truthe, and to amendment of life. And doth it by the milde iñſtruction of *Timothie*, that is, by the word of the Gospell, vnder the free ministerie whereof thou liuest happily in the boſome of the Church. The power of which word (if thou hearken vnto it) in ouerthrowing the power of Satan, and diuiding his spoiles, we may yet further ſee by that that is written in the Gospell. The Lord *Ieſus* ſent forth ſeuenty Disciples to preach the Gospell, ſending them two and two together; and after their ministerie was fulfilled, *the Seauentie returned with ioy*, ſaying,

Luke 10.17 *Lord, even the devils are ſubiect to us through thy name. And he ſaid vnto them, I ſaw Satan like lightning fall downe from beauen.* The preaching of the Gospell is a ministerie of power, it is the ſtrong arme of God to deſtroy the kingdome of Satan. Where it is preached truely and diligently, the walles of Satans kingdome are vndermined, and when the people hearken vnto it, the devill is caſt out of them, and he falleth with violence

lence from his soueraignty ouer them, even sodainly, as the lightning , which breaking forth in the East , is sodainly scene in the West . Therfore, if Satan had that full power ouer thee that thou fearest, thy diligent attendance to the Gospel preached, will surely worketh thy freedome. Let *Iesus Christ* therefore find thee a diligent hearer in the Temple, and thou shalt find him a mercifull Sauiour in thy heart , and thou shalt bee freed from all power of that aduersary . And though he trouble thee with many wicked thoughts, yet thou shalt be as a prey plucked out of his pawes . And it pertaineth to the casting of this burthen vpon God , that thou do attend to the preaching of his word . And thereto ioyne thy humble and heartie prayer vnto God , and in due time hee will giue rest to thy soule from these euill thoughts.

## CHAP. XXIIII.

*An eight  
objection:  
the Lawe  
curseth tras-  
goesours,  
and be is a  
transgressor  
therefore  
cursed.*

**E**t hath not our troubled sinner any constat peace; but hauing his eies fixed vpon the Law of God, and hauing no power to looke vp to the Gospel of peace, out of his feare he makes a new objection, crying & saying, Deth not the Law of God accuse euery transgressor, that abideth not in all that is written in that Booke to do it? And haue not I broken all the commandements of the law? Yes I haue broken them, in thought, word, & deed, and not onely out of ignorance, weake-nesse, or vnauidednesse, but I haue broken, then boldely, prouldly, contem-  
ptuously; therefore sure I am that Gods curse lyeth vpon me, I seele the weight and furie of it, and I am no heire of blessednesse.

*A fraud of  
Satan d's-  
couered,  
wiib war-  
ning to take  
beede of it.* Indeede here appeares the great malice and subtilty of Satan, which it be-  
houeteth all men to looke vnto with great care, and to take heede of it in the dayes of our peace and securitie, he suffereth vs not to looke into the Law

of

of God, left from thence we might take any direction for the well ordering of our liues : but then hee driueth vs forward after the line of our owne lusts. And then, if we haue any remembrance of God, he onely suffereth vs to thinke vpon his mercy and goodnes , and beareth vs in hand , that we cannot do that euill, which hee will not forgiue , and therefore wee neede not greatly care what we doe ; we shall repent in time, and all shall be passed ouer in mercie : & so maketh vs to abuse by contempt, the riches of the bountie, and patience, and long-suffering of God. And if wee haue any occasion to thinke vpon the word of God , he turnes vs away from the Law , and presently thrusteth into our mouths the promises of the gospel, and driueth vs vpon that rocke of destruction , that the Apostle *Paul* speaketh in these words, *What shal we say then? Rom.6.1.*  
*shall we continue in sinne , that grace may abound?* The Gospel preacheth the mercy of God in Christ , to teach, that where sinne did abound deserving damnation, there the grace of God in Iesu Christ aboundeth more by the forgiuenesse of  
that

that sinne vnto saluation. Heereupon  
manie that abuse the grace of God vnto  
wantonnesse, doe resolute to commit  
sinne more abundantly, that so grace  
in the forgiuenesse of their sinne might  
more abound. This wicked resolution  
of contemptuous sinners, hee reciteth  
with words of detestation, saying, *God  
forbid: how shall we that are dead to sinne  
live yet therein?* The true condition of a  
Christian man that shall find grace to  
the forgiuenesse of his sinnes, is to bee  
dead to sinne, and no more to hearken  
to, and to obey the commandement of  
sinne, then a dead seruant can hearken  
vnto, and obey the commandement of  
his master: but to bee alive vnto God,  
that is, readily to hearken vnto, and di-  
ligently to obey Gods commandements,  
as a living seruant hearkneth vnto, and  
obeyeth the voyce of his master. And if  
this be the condition of Christians, then  
how shall they that by their profession  
are dead to sinne, liue in sinne, presum-  
ing that superabounding grace shal de-  
liver him from all danger? But vpon this  
rocke, in the time of our peace and se-  
curitie, doth the diuell seeke to throw

vs, keeping vs from all view and con-  
sideration of the Law (when wee haue  
most need to be bridleed by it) and ma-  
king vs with the wrong hand to take  
holde of the Gospel, when we haue no  
need of it, nor skill how to make anie  
right and holy vse of it : and by this  
meanes he doth in those dayes of secu-  
ritie, intangle vs in many sinnes.

And after, when he hath vs fast in his  
bands, hauing made vs guiltie of infinit  
transgressions, then hee seeketh leauie  
to set our sinnes in order against vs, and  
to raise vp stormes of feare and terrour  
in our soules. And this leauie obtained,  
and these stormes raised, then hee with-  
draweth the Gospell from before our  
eyes, and suffereth vs onely to gaze in  
the glasse of the Law, that by sight of  
our owne deformities, hee might alto-  
gether confound vs : and then he suffe-  
reth vs to haue no other remembrance  
of God, but of his iustice and seueritie.  
Then hee presents him vnto vs such a  
one as Moses describes him, saying ;  
*The Lord thy God is a consuming fire and Deut. 4:24  
a jealous God.* And such a one as the hy-  
pocrites in *Sion*, in the day of their feare  
conceiuic

*Esa. 33.14*

conceiuē him to be, when they say, *Who among vs shall dwell with the denouing fire? who among vs shall dwell with these lasting burnings?* And then he suffereth vs not to think vpon any word of God, but the condemning Law, the accusing Law, the killing letter: then he remoueth from vs all remembrance of the gracious Gospel, of the free, liberall, & faithfull promises, and of the mercifull mediator, and sweet Savior *Iesus Christ*. Then he telles vs, we haue no right to many of those things, they belong to the Saints, to the righteous, to penitent sinners, not to such bold contemners as wee are. And then he maketh vs obiect against our owne soules, as the troubled sinner heere doth, that the Law without fauour accuseth transgressors, that wee without measure haue transgressed the Law, and that therefore without remedy we are accursed creatures. But let vs see how wee may relieue the affrighted soule of this sinner, and against this obiection, teach him, with comfort, to cast his burden vpon the Lord.

*An answer  
to this eight  
objection.*

Thine eie is vpon the Law: I mislike it not. The Law shall make thee a full amends

amends for al this feare that it puts thee into. Paul writing to the Galathians speaketh thus of the Law; *The Law was our Schoolemaister to bring us to Christ, that we might be made righteous by faith.* This Law that accuseth thee with such rigour and seuerity, euен in that curse serveth as a Schoolemaister to instruct thee, by driuing thee from all liking of thine owne waies, to seeke thy iustification by *Iesus Christ* that died for thee. As the tempest by Sea maketh men flie with all speed and skill to safe harbour; and as a storne by land maketh men flie with all possible haste into the house: Euен so the thundering of the Law denouncing curses against transgressors, maketh them with all speed and skill to flie unto *Iesus Christ* our Sauionr, who onely is the sure harbour, and house of rest and safetie, to all poore and weather-beaten and distressed sinners. To him truely, and in the first place, belong those words of the Prophet, *That man shall bee as an hiding place from the wind, and as a refuge for the tempest, as riner of water in a dry place, & as the shadow of a great rocke in a weary land.* And

as hunger and thirst kindle a desire of meat and drinke, and as paine and gemesse felt and knowne, kindleth a desire of the counsell and helpe of the Phyſician, so feare and anguish wrought in our hearts by the rigorous ſentence of the Law accuring vs, kindleth in vs a desire to flie vnto this man, even the man *Iesus Christ*, our hiding place, our reſuge, our fountaine of liuing waters, our shadow that refresheth: that in him we might find defence againſt the ſtorme of curses that the Law powreth downe vpon vs. Be not therefore afraid of the Law, but be aduised by it, and conſiſting thy ſinnes flie, as the Law compis thee, vnto *Iesus Christ*, who as the Apo-

ſtle Peter saith, *His owne ſelfe bare all ſinnes in his bodie on the tree, that we being delivered from ſin might liue in right conuenſe, by whose ſtripes ye were healed.*

Turne thee therefore from the rigorous face of the Law, to the farre more cheerefull countenance of *Iesus Christ*, and behold him hanging vpon the tree, where he ſuffered for ſinnes, not for his owne (for in him was no ſin, nor guile in his mouth) but for thy ſinnes imputed

to him, as the Prophet *Esay teacheth vs,*  
saying, *All wee like sheepe haue gone a-* *Esay.53.6:*  
*stray, we haue turned euery one to his owne*  
*way, and the Lord hath laid vpon him the*  
*iniquitie of vs all.* Looke therefore from  
the Law that was giuen by *Moses vnto*  
*Iesus Christ,* by whom grace and trueth  
are reuealed : behold him sweating in  
the Garden, till droppes of blood fell  
from him to the ground : behold him  
scourged with whippes, and crowned  
with thornes, till the blood issued from  
all parts of his body : behold him nailed  
to the tree, there reviled most disdaine-  
fully by the Priests and all the people :  
heare him crying out vnder the weight  
of thy sinnes ; and of Gods displeasure  
indured for them, *My God, my God, why* Mat.27.46  
*haest thou forsaken me?* Behold him giuing  
vp the Ghost, & his life search, whether  
it were departed from him or no, with a  
speare. Then O troubled sinner, then did  
he sustaine the curse of the law, when he  
was made a curse for vs, as Saint *Paul*  
teacheth saying, *Christ hath redeemed vs* Gal.3.13;  
*from the curse of the law,* when hee was  
made a curse for vs. *For it is written, cur-*  
*sed in every one that hangeth on tree, that*

the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. Doeth the law thunder out curses, Jesus Christ stepped in betweene the law and vs, and receiued the stroke of that curse vpon his owne head, whereof he gaue all the world assurance, when he humbled himselfe to the death of the crosse, which manner of death was by a particular sentence of the law, pronounced accursed: and why should the law threaten againe the curse of God against thee, which alreadie before, it hath not onely pronounced but executed vpō another for thee? Thou art discharged from the curse of the law, in the curse that Christ sustained for thee: yea thou art so fully discharged of the curse, that in place thereof thou art made heire of the blessing promised to Abraham, for so are the Apostles wordes. That the blessing of Abraham might come on the Gentiles through Jesus Christ. Now this blessing of Abraham is the firme fauour of God to bee our God, according to the couenant which hee made with Abraham, and his seede after him

in their generations for euer Which seed  
is not to be accounted by carnall birth,  
but by spirituall faith, without regard of  
lineal discent in bloud, for god is able of  
the stones, (that is, of the heard & stonie-  
harted Gentiles) to raise vp children vna-  
to Abraham. For which cause it was  
said vnto him, *In thy seed shal all the nati-* Gen.22.18  
*ons of the earth be blessed.* By seed in this  
place, he meaneth the *Messias*, the re-  
deemer that came of *Abraham*, *Isaack*,  
*Jacob*, *Indah*, & *David*: and in him all na-  
tions (without respect of persons) be-  
leeuing in him, as *Abrahams* heires,  
walking in the steps of his faith, shall  
become blessed by inheriting the cou-  
enant, euен Gods fauour according to  
the covenant, and thou among the rest.

Feare not therefore the sentence of  
the law, but from the law turne thy face  
to *Jesus Christ*, and the feared curse shall  
not fall vpon thec. Reuerence the law as  
it teacheth a rule of life, and feare it not  
as it pronounceth sentence of death.  
God made his sonne vnder the law to re-  
deeme them that were vnder the law.  
And the same sonne-of God is called by  
Saint *Paul*, *The end of the law for righte-* Rom.10. 4  
*ousnes*

ousnes, vnto every one that beleeveth. If therefore being in the hands of the law, thou wilt looke vnto Iesu Christ, thou hast attained to the end of the law, and so art no more vnder the lawe, but vnder grace. And remember what Iesu Christ

*John.3.14.* hath said in the Gospell, *As Moyses lifted vp the serpent in the wildernes, so must the sonne of man be lift vp, that whosoever beleeveth in him, might not perish, but have eternall life.* Looke vp therefore vnto that serpent, lift vp vpon the tree of the crosse, and the sting of death which is thy sinne, and the strength of sinne which is the law, shall never hurt thee. Against all danger of death of sinne, and of the law, heare what the Apostle saith, *Thankes be vnto God, which hath giuen us victorie through our Lord Iesus Christ,*

*1. Cor.15.  
57.*

## CHAP. XXV.

*A ninth ob-  
jection. He  
cannot pray  
therefore  
shall not  
speed.*



L L that is hitherto spoken cannot giue peace to this troubled minde; but as one waue followeth another in the sea, so one feare followeth another in his heart, and new

new feares afford new obiections. Now he pleadeth thus against himselfe, I haue no reason to hope for mercy, for I haue no heart to pray for mercy. I want all things that pertaine to true praier.

First I haue no God to praie vnto, that will lend any eare to my praiers. I find this saying of Gods, recorded by *Esay*, *Esay.1.15.*  
*When you shall stretch out your bands, I will bide mine eies from you: and though you make many praiers, I will not heare, for your hands are full of bloud.* By bloud he meaneth soule and bloudie sinnes, my hands are full of this bloud, for my sins are many, therefore if I should lift vp my hart with my hands vnto god in the heauens, he will neither behold the stretching out of my hands, nor heare the desires and grones of my heart. Also I find this saying of the Prophet, set down as a rule, that shall stand. *Your iniquities have* *Esay.59.1.* *seperated betweene you and your God, and your sinnes have hid his face from you, that he will not heare.* Iniquitie seperateth between God and vs; I am full of iniquitie, therefore there is a wall of seperation shutting him out from mee, and mee from him. And sinne causeth him so to

turne away his face that hee will not  
heare, but I am guiltie of innumerable  
sinnes, therefore God hath hid his face  
from me, and hee will not heare. How  
then can I pray, seeing I haue no God  
that will lend any care to my praier?

Secondly, I haue no mediator in  
whose name to pray, and for whose sake  
I may hope to be heard when I pray. for  
men and Angels, whom some do make  
their mediators, are no mediators: the  
*1. Tim. 2.5.* Apostle saith, *T*here is one God, and one  
mediator betwaene God and man, whiche  
is the man Christ Iesus. This saying exclu-  
deth all other mediators. And the on-  
ly mediator, the man Iesus is no medi-  
ator for me: for I haue denied him, and he  
*Mat. 10.33* hath said, *W*ho soever shall denie me before  
men, him will I also denie, before my father  
which is in heauen. And I am sure that I  
haue denied him before men, if not in  
words, because these daies of peace haue  
giuen me no cause so to doe (which I  
know I should haue done, if daies of  
persecution had urged me) yet I have  
denied him by my deedes. The Apostle  
hath this saying of the men of his time,  
*Titus. 1.16.* which is most true in mee, *T*hey profess  
that

they know God, but by workes they denie him. Hee may bee denied by vngodly workes, but I am ful of vngodly workes, therefore haue I denied him before men. And hauing thus denied him, hee must and will denie me before God. So haue I no mediator.

Thirdly, if I shoulde offer to pray, I must pray without any promise: but so to doe were to pray idly, for then only doe men pray according to the will of God, and with comfort to be heard in their praiers, when they ground their praiers vpon the promises of God. But I neuer tooke heede to the promises of God, and at this time I cannot call them to remembrance, and if I could call them to remembrance, I were neuer the better, for God is not bound to per-forme his promises to any, but to them alone, that out of their loue to him striue to keepe his commandements. For Moses thus speaketh of him, *Thou maiest Deut. 7.9.* know, that the Lord thy God, he is God, the faithfull God, which keepeth couenant and mercy unto them that loue him and keepe his commandements, euē to a thou-sand generations. If any loue not the

Lord, out of his loue to keepe the commandements of the Lord, he can make no claime to the couenant of God, or to any promise of his ; neither is God bound in his truth and faithfullnesse to performe any promise to him : but such one am I , that haue not loued the Lord, nor out of loue studied to keepe the commandements of God, but haue broken them all , therefore I haue no promise to ground my praiers vpon, and for that cause I cannot pray.

Fourthly , I know not how to pray, how to begin , and how to make any proceeding : and if at any time I incline my heart to pray, I am disturbed I know not how, and other thoughts draw away my minde . While I thinke to aske for giuenesse of sinnes , my minde runneth out into a wilde remembrance of my sinnes, with much pleasure to thinke vpon them . While I thinke to pray for grace to assist mee against the power of sinne, the lusts of my heart call backe my thoughts, and I am devising how I may compasse it to commit sinne , and my will wholly inclineth that way. While I thinke to pray for the inheritance of heauen,

heauen, my loue to this world carieth away my minde, and I am studying how I may winne the pleasures and preferments thereof. And euer my good desires that should lead my minde, are crossed and put downe by my bad desires, and I cannot raise vp, or if I raise it, I cannot hold vp my heart to God and holy things with any staidnes. I know what is requisite vnto praier by the A-  
postles words. *Pray alwaies with all manner supplication in the spirit, and watch therennta with all perseveraunce.* Eph.6.18.  
If I pray, it is with my lips, I doe not make supplication in the spirit; and to watch vnto praier, that is diligently to attend with all the powers of my soule, without either drowsinesse, fainting or wandering of my thoughts, is most farre from me. And being so vnskilfull, and so vnable to pray, how can I pray, to preuaile by my praiers?

And lastly (which is my greatest mis-  
chiefe) when I thinke to pray, or when I  
doe pray, or when I haue praied, there is  
something within mee, that giueth mee  
my answer, as soone as I haue praied, and  
sometyme before I haue praied, and I am  
farre

farre from attending vpon God, till hee  
doe giue mee answer, as if I did not pray  
vnto God, but rather vnto my self. The

**Psal. 37. 7.** Prophet David saith, *Wait patiently up-  
on God, and hope in him* : the meaning  
whereof I take to be this, when we haue  
shewed our desire vnto God in praier  
and supplication, that then we shoulde  
hope in him to receiue a gracious an-  
swer, and wait patiently for that an-  
swer, till it please God to shew vs mer-  
cy in his appointed time. I doe not so, I  
haue neither hope nor patience to wait  
vpon his hand, but mine owne heart ma-  
keth answer without God; And that an-  
swer is alwaies a negatiue answer, a flat  
deniall, a plaine repulse. So that I haue  
lesse hope, and lesse comfort in and after  
my praier, then before I praied, and  
where others finde themselues much ea-  
sed in heart, after they haue by praier  
powred out their desires into the lap  
of God, I am much more troubled, esteem-  
ming euen my praier to be turned into  
sinne: all these things together make me  
most vnable to pray.

*Answer to  
the ninth  
objection.*

This is a grieuous obiection : but in  
framing this obiection the troubled sin-  
ner

as fareth like a blinde man in an vnknowenhouse, who wandering without a guide, goeth hee knoweth not whether, and stumbleth often vpon the same threshold : so doth he in seuerall branches of this obiection stumble at the same offences that haue beene answered and taken away before. But let vs lend shand to bring him into the way.

First he saith he cannot pray, because <sup>That hee</sup> behath no God to pray vnto, that will <sup>bath a</sup> God lend an eare of hearing to the praier hee <sup>to pray</sup> makes, because hee hath sinned against <sup>vnto</sup> God. And yet hee was taught before, that leauue was giuen him, yea that hee was commanded to pray vnto God, euen for the forgiuenesse of those sinnes, that made the separation betweene him and his God : and also that God had promised to forgiue those sinnes yea all sinnes without exception. And whereas he objected against the commandement of praying for forgiuenesse, that it pertained not vnto him that could not call God his father; and against the promise offorgiving, that it pertained not vnto him, that was no *Israelite*. These things were answred and remoued, and it was  
clearly

clearly proued vnto him that God was his father, and therefore hee might and ought to pray for forgiuesse : and that he was an *Israelite*, of the seed of *Abraham*, and of the houſhold of taith, and therefore God had promised vnto him forgiuenesse of ſin. And while theſe things stand good, how can he ſay that he hath no God that will heare him, because hee hath ſinned againſt him. Let him remem- ber what *David* faith vnto God in one  
*Psal. 51. 4.* of the Psalmes, *Against thee, against thee onely have I ſinned, and done euill in thy fight, that thou maieſt be iuft when thou ſpeakeſt, and pure when thou iudgeſt.* Here is a true confeſſion, that he had ſinned againſt God. Doth hee therefore thinkē that he hath no God to pray vnto, that will lend him an eare of hearing? What is that whole Psalme but a praier vnto this God? In the firſt verſe hee praieſth  
*verſ. 1. !* thus : *Hauē mercy upon mee o God according to thy loving kindneſſe, according to the multitude of thy compaſſions put away mine iniquities.* In the ſecond verſe hee praieſth thus, *Wash mee throughly from mine iniquity, and cleaſe me from my ſinne.*  
*verſ. 2.* In the ſeauenth verſe hee praieſth thus,  
Purge

Wash me with Hisop, and I shall be cleanes ver. 7.  
I shall bee and I shall be whiter then snow.  
And so in many other parts of this  
Psalm. So that it appeareth by Davids  
praise, that our sinners rule faileth,  
meing that hee hath no God to pray  
unto, that will lend an eare to heare his  
miser, because hee hath sinned against  
him; for David praied vnto that God,  
not doubting of gracious hearing, a-  
gainst whom he freely confessed that he  
had sinned, and sinned grieuously. And  
whereas in some places of scripture by  
an afflictid sinner remembred, and in  
divers other, the holy Ghost telleth vs  
that God will not heare sinners, and hi-  
deth his face from them; they are to be  
understood, as spoken of impenitent  
sinners, that take pleasure in sinne, and  
continue in it, refusing to turne from  
their sinne vnto God, and yet presume  
that all shall be well, and that God can-  
not deny their requests. Like them spo-  
ken of by Jeremy the Prophet, Will you [er. 7. 9.]  
steale, murder, and commit adultery, and  
sware falsely, and burne incense unto Baal,  
and walke after other Gods whom ye know  
not, and come and stand before mee in this  
house,

house, wherupon my name is called, and say we are delineread, though we haue done all these abominations. And like them spoken of by the Prophet Michas, Hearc this I pray you, ye heads of the house of Iacob, and Princes of the house of Israel, they abhor iudgement, and peruerre alaquity : they build vp Sion with bland and Jerusalem with iniquity. the heads thereof iudge for rewards, and the Priests thereof teach for hire, and the Prophets thereof prophecy for mony: yet will they leane upon the Lord, and say, is not the Lord among us? no euill can come upon vs. Such men there are in the world, that flatter themselves in their sinnes, and when they heare the iudgements of God denounced against sinne, yet for the pleasure they take in sinne, and for the gaine they make of sinne, they will continue in it, and not leauie it, and thinke with prayers and some other outward humiliations to blow away as a fether or some light thing, the iudgements and wrath of God, These are the men that haue no God, because they depart away from God by their owne wickednesse; these are the finners whom God will not heare,

Mich.3.9.

here, because they delight more in sin than they do in God. But the humble, the penitent, the broken-hearted sinner, to whom his sins are his burden, a displeasing burden, from which hee desirereth to be deliuered, as our sinner doth this day. He that is grieved for his sins, that hateth and abhorreth them, and if hee might once get cleere from his sins past, intendeth no more to be acquainted with them, and esteemeth them as his plague and his death. Him the Lord most willingly, and with delight hearkeneth unto. The Prophet saith, *The sacrifices of God are a contrite spirit, & a contrite and a broken heart, O God, thou wilt not despise.* So that thou wert never so fit indeede to pray, as now thou art with thy contrite and broken heart; thy prayers now will be a sweet and pleasing sacrifice to him. He is thy God, and will most readily heare thee.

Secondly, hee saith hee hath no Mediator, in whose name to pray, and for whose sake hee may hope to bee heard. And yet remembreth the words of *Scripture* that call *Iesus* the *Mediator betweene God and man*. Those verie words

That bee  
bath a me-  
diator in  
whose name  
to pray.

words proue thou hast a Mediator, euen the same *Iesus*, except thou wilt deny thy selfe to be a man ; for hee is Mediator betweene God and man, and therefore mediator betweene God and thee, if thou be a man . So that to say thou hast no mediator in whose name to pray , and for whose sake thy praier should be accepted , is but an vntankfull speech put into thy head without any good ground; for *Paul* saith of *Iesus*, *Hchr. 7.25* *that hee ever liveth to make intercession for vs* . Yet our afflicted sinner thinketh he hath reason to say so, because he hath denied *Iesus* before men. And did not Saint *Peter* deny the Lord *Iesus* before men ? and yet hee after praied and was heard in the Mediators name , because hee stooode not in his deniall, but repented. Yet thou hast not denyed him in words before men as *Peter* did. That thou thinkest to bee no aduantage to thee , and referrest it to the daies of peace, not vrging thee, rather then to the constancie of thine own heart (thou louest to bee thine owne accuser) and what thou hast not done in words, thou thinkest that thou hast done in workes,

by

In them thou hast denied him, while thou didst not liue like a Christian. But must it therefore follow, that he is now no Mediator for thee, and will deny thee before his Father in heauen? Knowest thou not what *John the Baptist* saith of him; *Bebold the Lambe of God* John 3.39 *the taketh away the finnes of the world.* He himself when as an vnspotted Lamb he was sacrificed for thee, tooke away, by the vertue of that sacrifice, still taketh, and ever taketh away thy sinnes: where is now that reall deniall of thine, when those sinnes, in which thou didst deny him, are done away? Yea thy sins are so farre from making him no Mediator, no Reconciler, that for thy sinnes he is thy Mediator and thy Reconciler. The Euangelist *John* saith, *If any man sinne, wee haue an aduocate with the Father, Iesus Christ the iust, and he is the reconciliation for our sinnes, and not for our sinnes onely, but also for the sinnes of the whole world.* We haue an aduocate with the Father to pleade our cause. When? *If any man sinne.* And he is our reconciliation that brings vs againe into fauour, and makes our peace. For

A a what?

what? *For our sinnes.* And who is this Aduocate with God the father? who is this reconciliation for our sinnes? *Iesus Christ the Just.* Where is now the deniall of thy workes, that shoulde make *Iesus Christ* to be no Mediator for thee, that shoulde make him deny thee before his Father in heauen? Hee taketh away those sinnes: Hee is thy reconciliation for those sinnes. Repent of those thy sinnes, and feare not to pray to God in the name of *Iesus.*

*That hee  
hath the  
promises of  
God to  
ground his  
prayer upon*

Thirdly, he saith hee hath no promises whereon to ground his praiers. And without premise to pray vnto GOD, were to make idle and vnstable praiers. That is most true. But who told him that Gods promises, which are made to all, belong not vnto him? This point was handled before, when he objected, that Gods promise for the forgiuenes of his sinnes, belonged not to him that was no *Israelite*. And it was then prooued, that all Gods promises belong to the seed of the righteous: the Apostle Peter laying, *The promise is made unto you, & to your children.* So that if it were a prooued trueth, that thou thy selfe were

*vnright-*

righteous, and in thine owne right, thou couldest make no claime to any promise of God : yet seeing thou art a child of the righteous, a child of beliefe, in the right of thy parents thy progenitors, thou maiest make claime to the promises of God, and vpon thy repentence and conuersion they shal be performed to thee. And if this title contents thee not, claime them in the right of *Iesu Christ*, of whom the Apostle saith; *All the promises of God, in him are ye, and are in him Amen*. That is, to every one that commeth humbly and reverently vnto GOD, in the name of *Iesu Christ*, seeking mercy and grace, mercy and grace shal be granted according to the promises of God, whose truth pertains to them that are in *Christ Iesu*, and come vnto God by him. But thou dost not now remember any of Gods promises, neither didst thou heretofore take heed vnto them, when thou heardst them, to lay them vp in the treasury of thy heart, against the times of need. Indeed this was thy fault, which being now seene, must heereafter be avenged. Henceforth hearken vnto

<sup>2.</sup>Cor.1.30

A a 2                    them,

them, and when thou hearest, lay hold vpon them, and treasure them vp more carefully, for hee is the happy man and blessed, that heares the word of God and keepes it. But though thou hast them not in the store-house of thine heart, and canst not find them there: yet there is an other store-house wherein they are laied vp, and where thou maest readily finde them, and that is the booke of holy Scriptures. *Jacob* in *Canaan* had his priuatz store-house wherein prouision was laid vp for him, and his familie: and other men likewise had their priuate store-houses, for their priuate prouision: but when the yeares of famine came, and prouision failed in mens priuat store-houses, then the publicke store-houses of *Joseph* in *Egypt* were opened, and al men fetched thence what they needed, and especially *Jacob* and his family was from thence supplied. Even so for every mans priuatz comfort, his owne heart is his store-house, in which he that is wise wil treasure vp the promises of Gods mercie to saue the necessities of soule in times of feare: but if there come such yeares of famine,

mine, such daies of distresse, that the  
mouishoun in the priuat store house of the  
hart will not serue the turne, send to  
the store-houses of the Scripture. The  
lord Iesuſ saith, *Search the Scriptures, Ioh.5.39.*  
*for in them you thinke to haue eternall life,*  
*and they are they that testifie of me.* There  
thalſt thou finde the large promises of  
Gods mercie, vpon which thou maieſt  
withmuch comfort ground thy praiers,  
all holie Scripture is written for our in-  
ſtrucon and comfort, and it ſhould be  
my ſinne and vnrakfullerneſſe to God,  
and neaſon againſt thine owne ſoule, to  
neglect in this time of feare to ſearch for  
thene promiſes in the Scriptures. And  
wherene thou ſaieſt that Gods promi-  
ſes belong to them that loue him and  
keepe his commandements, and to no  
other: and thou haſt not loued him,  
thou haſt not kept his commandements:  
lone to amend this errore of thine  
hart and of thy life. Amend the errore  
of thy hart and loue the Lord, amend  
the errore of thy life, and keep the com-  
mandements of God; ſo ſhall all thiſ  
fearweare away, and thou ſhalt with  
much ſtrength of faith ground thy

A 3                      praiers

prayers vpon Gods promises.

*Hee is  
taught  
how to  
pray.*

Fourthly, he saith he knowes not how to pray. I beleue it; oft-times Gods deare children are so astonished with the burden of their trouble, and even with this burden of sinne, affrighting their soule, that they know not how to

*Esa.38.14.* pray. *Hezekiah* saith of his astonished soule in the time of his sicknesse: *Like a Crane or a Swallow so did I chatter, I did mourne as a Dove: mine eies were lift up on high: O Lord it hath oppressed mee, comfort mee.* The sorrow of his heart did so oppresse his soule, that though he remembred God, and looked vp vnto him, and had all his desires waiting vpon the hand of God, yet he was not able to pray in any distinct manner like a wel aduised man, his praying was all out of order, it was more like the mourning of a Dove, and more like the chattering of a Swallow, then like the holy and orderly praiers of a wise and godly man. And

*Rom.8.26.* Saint *Paul* doth affirme it to be a more common thing and vsuall withall the seruants of God in times of affliction, saying: *Wee know not what to pray as we ought: They know not what to aske nor*

what order to aske. And this being  
so common among Gods children, shal  
noube afraid to be a suitor vnto God,  
because thou knowest not how to pray?  
but thou therefore be out of comfort?  
thou canst not pray distincly and or-  
derly, yet (lifting thine eies vp on high)  
as Hezekiah charet like the Swal-  
low, indurme like the Dove : Weepe  
with me *Apostle Peter* : We read not in  
that words hee praid, but wee read in  
that bitternes of heart hee wept. Let  
thy teares flow where thy words can  
 finde no fre<sup>c</sup> passage. Saint *Barnard*  
telleth the teares of sinners the wine of <sup>Ser.30. in</sup> *canicia*.  
*Amis*. And concerning the true vi-  
gour of praier, Saint *Augustine* in one  
place saith it stands more in teares then  
in words; for instructing a certaine rich  
Widow how to pray vnto God, a-  
mong other words hee heth this saying.  
*Norunque hoc negocium plus gemitibus* <sup>Ad problem</sup>  
*quam sermonibus agitur, plus fletuquam* <sup>epist. 121.</sup>  
*quam: I his busynesse of praier for the most capit. 19.*  
yon is performed rather with groanings  
then with words, with weeping then with  
sighs. Let God therfore heare thy sighes  
and groans, let him see thy teares, when

*Ier. in  
Iesu.*

*Rom. 8,26.*

thou canst not shew him thy desire in words : water thy couch with teares, as did the Prophet , and God will gather vp and put euery drop into his bottell; thus doing , when thou thinkest that thou hast not praied , thou hast praied most powerfully . For as Saint Jerome saith : *Oratio deum lenit , lacrima cogit :* *Praier gently moueth God , teares forcibly compell him .* He is allured as it were and won with the words of praier to heare ys , but with the teares of a contrite heart he is drawen and inforced to heare and helpe , where otherwise hee would not . And in this affliction growing vpon thy heart , because thou knowest not how to pray , heare a notable comfort that the Apostle giues thee , saying , *The spirit helpeth our infirmities , for wee know not how to pray as wee ought , but the spirit it selfe maketh request for vs with sigbes that cannot be expressed .* Where thine owne strength and wisdome faileth in this seruice of praying vnto God , there the wisdome and power of Gods spirit kindleth in thee strong desires , and earnest longings after the mercy of God . And the meaning of those desires and longings

*God*

and perfectly understandeth, and needs  
to be informed by thy words. So  
although thou canst not pray as thou  
willest to doe, yet that seruice goeth  
ward well, while thou hartily desirest  
Gods fauour. Of which desire in thee,  
thee needeth no other argument, but  
thee griefe of thine owne heart,  
lying in thy sin cause of Gods displea-  
sure; and that other thoughts come in-  
unto thine heart, when thou bendeſt thy  
ſelfe to pray, maruaile not at it, neither  
before be ſo farre discomfordeſt, that  
thou ſhouldeſt giae ouer praying, but  
the more to pray, and to watch  
thereunto in the attendance of thy  
thoughts, and lift vp thine heart vnto  
God, and keepe it with all thy care,  
haling ſtill to him. These thoughts of  
thine heart partly arife from thine owne  
unkinnesse and corruption, that art more  
kearefull for any thing, then to attend with ſer-  
uice vpon God. And partly  
they are muſtered together, and thrust  
unseasonably into thine heart by the  
wicked enemy, that would not haue thee  
pray, because he knoweth that the mer-  
it of God is moſt eaſily obtained by  
hearty

harty and constant praier: wherefore hee  
seekes to hinder thee in that busynesse,  
that thy mind being occupied about o-  
ther cogitations thou mightest let fall  
to the ground the petitions that thou art  
offering vnto God: But the more hee  
seeketh to trouble thee, the more eas-  
iest be thou in praier: remembraunce  
saying of our blessed Sauour, giuen for  
a warning to his Disciples, *Ward  
and pray, that yee enter not into tem-  
ptation.*

Mat. 26.41

*warning to  
take heed  
of gising  
himselfe any  
answere.*

Lastly, hee is offended and discour-  
aged in his praying by an intruded an-  
swer that offereth it selfe presently after  
his praier, and sometime before his praier  
be either ended or begun, not suffer-  
ing him to wait patiently vpon God,  
and to hope in him: and this intruded  
answer is alwaies vncomfortable, it  
comes ever in the negative and repul-  
sive forme; whatsoeuer hee hath praied  
for, or intendes to pray for, it telles him,  
he shall not haue, he cannot haue, he is  
not worthy to haue, hee must not looke  
to haue, the iustice of God will never  
grant it vnto him: Which answer is no-  
thing else, but (if I may so speake) the  
smoke

ooke of those fiery darteres of Sathan,  
wherby he hath set the poore mans con-  
science in combustion, bringing his sins  
membrance, setting before him the  
wrath of God kindled by those finnes,  
and from hence extracting and drawing  
this heauy conclusion , looke for no  
mercy where thou hast deserued so  
much wrath . It is no otherthen a very  
fro of his disease , the fruit of his owne  
lasse ouer hastily answering himselfe,  
notaryng to receiue answer of God ;  
thas he must take especial heed off, that  
forasmuch as hee maketh praier to God  
indnot to himselfe, he waite for his an-  
swere from God, and receive none from  
himselfe, and if his heart will be foolish  
to suffer any such vncomfortable answer  
into him, that hee reject it, and wait on  
the hand of heauen , About this point  
thesonne of men erre very dangerous-  
ly, and faile in extremities , and few or  
none can keepe the right meane, to ex-  
put and receive their answer from God.  
While men live carelessly in sinne , and  
provoke God every day, if they chance  
to offer any petition to heauen, or by a  
synnes be occasioned to thinke vp-

on

on answer of their hopes from heauen,  
they euer boldly answer themselues  
with promise of all prosperity , though  
in iustice it cannot be, like vnto the man  
whom God complaineth of saying, that

*Deu.39.39. Hearing the words of the curse, blesseth  
himselfe in his heart saying , I shall haue  
peace, though I walk according to the stub-  
bornnesse of mine owne heart. God giues  
no such answer to such men.*

*Verse 20. It follow-  
eth in the same place; The Lord will  
not be mercifull vnto him. Blessings be-  
long to them that feare God, not to  
them that contemne him. He that inqui-  
reth for Gods will revealed in his word,  
shall finde another answer belonging to  
the petitions and hopes of such men.  
The iherestnings of Gods iudgements are  
all denounced against them , as in the  
fore-remembred place of Deuterono-*

*Deu.39.20 my; The wrath of the Lord, and his lea-  
sons shall smoke against that man, and  
every curse that is written in this booke  
shall light vpon him , and the Lord shall  
put out his name from under heauen. On  
the other side, when men are humbled  
in the sight of their sins , and haue great  
remorse in their hearts , if they powre  
out*

many sighes and grones vnto God in  
their prayer , and by any meanes be oc-  
asioned to thinke vpon answer of their  
desires from heauen, they euer fearefully  
answer themselves, like those men spo-  
ken of by the Prophet Ezechiel, that say, Eze. 33.10.  
*If our transgressions, and our sins bee vpon  
us, and we are consumed because of them,  
what shall we then live ? That is, our sins  
deserving death , and those being now  
hid to our charge, and the hand of God  
being heauy vpon vs for them , there is  
no hope of life . God giues no such an-  
swer to contrite hearts, and to humbled  
spirits, he doth not so reiect the dejected  
man. He that inquireth for Gods will  
revealed in his word, shall finde another  
answer of comfort and health appoin-  
ted for them , the promises of mercy  
runncall vpon their side. The Prophet  
Moses speaketh these words vnto  
the people , *When thou art in tribu-* Deu. 4.30  
*lation , and all these things are come  
vpon thee, at the length, if thou returne to  
the Lord thy God , and bee obedient to his  
oice (for the Lord thy God is a mercifull  
God) he will not forsake theo, neither de-  
fay theo, nor forget the covenant of thy  
fathers**

fathers, which bee sware unto them. Vn-  
to this I might ad many promises of like  
nature, assuring health and comfor vnto  
humbled spirits, that seekz mercy at the  
hands of God with teares, and sighes,  
and grones, their hearts refusing to take  
joy and delight in any thing, till they  
may recover againe Gods fauour, and  
once againe see the light of his counte-  
nance. *David* commendeth God by this  
gracious propertie of comforting such

*Psal.145.14* dejected creatures, saying. *The Lord* up-  
boldeth all that fall, and lifteth vp all that  
are readie to fall. And in another place.

*Psal.147.3.* *He healeth those that are broken in heart,*  
*and bindeth vp their sores.* Pray thou  
therefore vnto God in the name of *Iesu*  
*Christ*, and pray with comfort of heart:  
and when thou hast made request vnto  
God, accept no answere but from God.  
First hee answereth comfortably in his  
word, to all such as thou art, comming  
vnto him. With that first answere ap-  
pease thy troubled minde, till God in his  
rich mercy, by his deed of deliuernace,  
giue thee a further answer. Obserue  
these rules, and if thou wert at this pre-  
sent in as bad taking as the *Epheſians*  
were

more the first, of whom Paul speaketh  
thus, *Ye were at that time without Christ* Ephe.2.12  
*and were alienes from the common wealth of*  
*Israel, and were strangers from the con-*  
*cours of promise, and had no hope, and were*  
*without God in the world.* Yet thou shalt  
hottly become as they became after-  
ward, of whom it is said in the next  
words, *But now in Christ Jesus, yee which* Ephe.2.19  
*were farre of, are made neare by the*  
*hand of Christ.* And a little after, *Ye*  
*are no more strangers and foreiners, but Ci-*  
*zens with the saints and all the household*  
*of God, and are built upon the foundation*  
*of the Prophets and Apostles, Jesus Christ*  
*himselfe being the cheefe corner stone.* Here  
is a change worthy to be obserued, they  
which were without God, without  
Christ, without hope, and strangers from  
the communion of Saints, are made the  
sonnes of God, the Disciples of Christ,  
the heires of the promises, and Citizens  
of heauen, filled with all hope, & ground-  
ed vpon that foundation of trueth a-  
gainst which the gates of hell shall ne-  
ver preuaile. Put away therefore all these  
offences; the Lord is thy God his eare  
will harken vnto thee: *Iesus Christ is*  
*thy*

thy mediator, pray in his name : the promises of God in him are, Yea, and Amen: thou shalt find them in the scriptures. And when thou knowest not to pray, powre out thy heart vnto God in sighes and teares and grones : repell wandring thoughts when thou praiest, and lift vp thy mind vnto God, and trust in him when thou haft praied, waiting patiently for his answere. These things doe with all cheerfulness as thou art able, and the God of peace shall send thee peace.

## CHAP. XXVI.

A simb  
obiection,  
hee is forsa  
ken be it  
lefte, he is a  
reprobate.

**E**T is not the mind quiet, nor indeed can be, till God bring the temptation to an issue, & remoue his burden. In the meane time, though he cannot charge himselfe out of any reason, yet hee ceaseth not to charge himselfe out of feare, and saith, that this condition is not doubtfull and questionable, whether hee may obtaine mercy or no ( if it were no worse, there were some hope ) but his condition is certainly cruell & miserable; for saith he,

I am forsaken of God, I am a lost child,  
the very sonne of perdition; and I am a  
reprobate, a far more vile sinner then  
many reprobates, and therefore you la-  
bour in vaine that offer comfort to me,  
and that take so much paine to answere  
my obiections: you may well devise an-  
swers before me and other men, but they  
are unanswerable before the iudgement  
seate of God, where I must appeare for  
my sinne.

Ah Lord God, whereof thou knowest *An Apel  
florbera  
we be made, thou understandest that we  
are but dust: & wilt thou pernit so weak  
creatures to be assaulted with so strong  
temptation: yea Lord, thou wilt to thy glory  
thou wilt, that thy power may be made  
perfect through weaknes, and that the  
sufficiencie of thy grace may be knowne  
by helping, & that thou maist be found  
worthy of that honorable name, that the  
Apostle giues thee, calling thee, *The fa- 2.Cor.1.3.  
ther of mercies, and God of all comfort.*  
Help therefore with thy mercy, heipe  
with thy comfort, instruct me to speake  
thereof; and giue to this afflicted sin-  
ner the powerfull feeling thereof, to  
whom now I turne my speech in thy name,*

*Answer to  
the twentyneth  
objection.* In this temptation I hope the devill hath spit his last poison. If this brunt may be indured and ouercome, I hope peace wil grow speedily, by the blessing of the God of peace. And for answer vnto this objection, first I say. That if these words had beeene spoken by the Lord himselfe, I would haue stood asto[n]ished at the hearing of so fearefull a sentence: I would haue kept silence for reuerence of the speaker, and without reply I would haue laied my hand vpon my mouth, and haue glorified God in his judgements, & I would haue said v-

Job.39.37.

*to him as Job said; Behold I am vile, what  
shall I answer thee? I will lay my hand  
upon my mouth: once haue I spoken, but I  
will answer no more; yea twise, but I will  
proceed no further.* But I doe vnderstand from whence these words doe come, & from thence I take vnto me comfort of replying; for I find them to arise out of that soile, that breedeth errors and lies. Therefore they are subiect to exception.

*Himselfe  
being nea-  
ker to me  
than to  
any other  
man.* Thou thy selfe art in mine eares the immediate speaker: and against thee, be regarded and this speech of thine I haue just exception.

ception. First, the thing whereof thou presumest to pronounce, is a thing exempted from mans iudgement, and whereof no man hath leaue to pronounce, till God by some euident tokens doe manifest his owne purpose: Three things there are (saith one) which are exempt from mans iudgement. The first is, the word of God, what hee bath spoken; that must stand; man hath no power to iudge it, otherwise then in humilitie to reuerence it. The second thing is, Gods eternal counsell, which is openly knowne vnto himselfe. And no man can say, it is thus, or thus, vntill God by his apparant worke do manifest it. The third thing is, the reprobation of particular men, whereof no man is able to pronounce, nor indeed ought to iudge, either himselfe or any other to be of that number. God saueth and condemneth whom he will, not whom we assigne and nominate. Oft times they are vile in the sight of God whom wee approve and honour, and oft times they are honourable and precious in Gods eyes, whom we thinke meanly of. Paul saith of him, *He hath mercie on whom he will,* Rom.9.18

will, and whom he will, he hardeneth. It resteth wholly in the will of God, and it is not as we fancie, thinke, or iudge. Of every particular man the same Apostle Rom.14.4. saith. *Hee standeth or falleth to his owne Master,* that is, as God our Maister shall be pleased, either to shew mercie, or to execute iudgement, so shall every man stand or fall, escape or perish, nor as either he himselfe, or any other shall iudge and pronounce of him. Therefore this point of particular reprobation, being exempted from mans iudgement (for God sheweth mercie, and giueth faith and repentance at his pleasure, euen while the thiese hangeth on the tree) iust exception lieth against this vnkind obiection.

Secondly, if the matter were such as man might judge and pronounce of, yet I may without offence (if I see reason for it) deny to credit thy words, because as all men are, so art thou (when thou art in best tune) apt to be deceiued, and prone to receiue, imbrace, and deliver a lie. *David hath these words in one of Ps.116.11 the Psalmes, I said in my feare, all men are liars.* And what the Prophet spake in

in feare ; that the Apostle Saint Paul without feare, and in a freer mind hath confirmed, saying ; *Let God be true, and Rom. 3.4. man a liar, as it is written.* And I am not bound to keepe silence to euerie word that comes from the mouth of a liar, when I haue reason to think otherwise when he speakest, as I haue at this time to think otherwise then thou speakest.

Thirdly and lastly, I haue at this time iust cause of exception against thy words, because thy present disease, thy disquietnes of mind, thy feare that thou art in trouble both thy vnderstanding and speech, that thou canst neither apprehend things as they are, nor pronounce them as thou vnderstandest them. And thou laborest vnder a temptation, directly bent against thy faith, perswading thee those things that are prejudiciale to thy soule. And out of some violent fit of that temptation, thou makest this vnkind objection against thy selfe. Thus in regard of thee that art the immediat speaker in mine eares, I haue iust libertie to reply against this objection.

*The diuell  
being auar  
of thine obie-  
ction, it is to haue another, a more remote, and a  
be reiectid. more dangerous author.*

*The Spi-  
rit of G OD which is the Spirite of  
John 15.26 trueth, and leadeth into all trueth, is*

*called in the Scripture a Comforter,  
when the Comforter shall come; whom I  
will send unto you from the Father, euen  
the spirit of trueth which proceedeth of the  
Father, he shal testifie of me. This spake  
the Lord Iesus calling the Holy ghost,  
which is the spirit of trueth; a comfor-  
ter. But the wordes of this obiection*

*sound not like the words of a Comfor-  
ter, therefore I cannot judge them to*

*be the words of that spirit that is the  
spirit of trueth. But there is another spi-*

*rit, that as the Lord Iesus saith, abode  
not in the trueth, because there is no trueth  
in him: when hee speakest a lie, then  
speakest he of his owne, for he is a liar, and  
the father thereof. To that spirit is the  
name of Satan giuen, which signifieth  
an aduersarie, because hee seeketh our  
hurt, and in all things dealeth with vs  
as a sworne aduersarie; of whom vnder  
the*

the name of an aduersarie Saint Peter warnes vs to take heede , saying ; *Tou r 1.Pet.5.8.*  
*aduersarie the diuell as a roaring lion mal-*  
*keþ about, seeking whom he may denoure,*  
*þoum resist stedfast in the faith.* And the words of this obiection were never put into thy mouth by any friend. And they plainly shew an aduersarie , euen that aduersary to be their author and suggeſter; who being himselfe eternally forſaken of God, vitterly lost without hope of redēption, and a reprobate Angell, bound in euerlaſting chaines vnder darkenesse vnto the iudgement of the laſt day, would make thee beleue , that thou also art forſaken , lost, and reprobate in like manner as himselfe. Now ſuch an one , a lier , and an aduersarie, being the prompter of theſe ſcarfull things vnto thine heart , thou oughteſt not to giue any the leaſt credite vnto them, much leſſe to maintaine them againſt thy ſelfe. He being a lying ſpirit, pietie doth teach thee not to beleue him ; and being an aduersarie , wiſe-dome (if thou haue any) perſuades to diſtrift him. And both frō thee the ſpeaker, and from him the author of this vn-

godly obiection , I haue much confidence , and am much imboldened to make replie . And against thy vncharitable affirmation , saying , I am forsaken , I am lost , I am a reprobate , I will oppose a more charitable negation , and say , thou art not forsaken , thou art not lost , thou art not a reprobate . And I will see how I can maintaine my saying , and ouerthrow thine , that thou maiest not be ouerthowne .

*He may be  
forsaken for  
a time, and  
after again  
received to  
faouour.* First , thou saiest thou art forsaken . If by this speech thou meaneſt that now for the present , God hauing laied trouble upon thee , withdraweth his assisting power and hand from thee , and leaueth thee vnder the croſſe to cry and grone , and to take notice of thy infirmitie ; in this ſenſe I grant thou maieſt bee forsaken . But this is a temporary forsaking , it is not a finall forsaking . And to them that are ſo forsaken , God after in his time returneth with ſaluation , & there is hope for them . Hereof let this be an argument vnto thee , that the beſt ſeruants of God are in this manner forsaken oft times , and feele themſelues ſo to be , and complaine heauily for it , and yet

ye after obtaine helpe. So was it with David when he said, *My God, my God* Ps. 22.27.  
*why hast thou forsaken mee, and art so far  
from my health, and from the words of my  
nursing?* If wee should say that these  
words were words of feare rather then  
of truth, it might be with shew of reason  
maintained, for God was not so far de-  
parted from him as he feared: but grant  
that they were words of truth, and that  
God was indeed departed from *David*,  
and had forsaken him, did not God re-  
turne againe vnto him? and had not hee  
(even then) hope of Gods returne? did  
not God receiue him again into his pro-  
tection, and helpe him? and had not hee  
(even then) hope of such helpe from  
God? that he had such hope of Gods re-  
turne to his helpe, hee declareth by his  
prayer vnto God, continued in the same  
Psalme, where he saith, *Be not thou far* Ps. 22.19.  
*of O Lord my strength, hasten to helpe me.*  
Hee that could thus pray, wanted not  
hope of Gods returne to his helpe,  
though hee were for the present forsa-  
ken. And that God did returne vnto  
him, and helpe him according to that  
hope of his, hee also declareth in that  
Psalme,

Psalme, speaking of himselfe, though he useth the third person as if hee had spoken of others. *Hee hath not despised nor abhorred the affliction of the poore, neither hath he hid his face from him, but when he called upon him, he heard.* So that though he were forsaken, it was but for a time, when the Lord was pleased (for the exercise of the Prophets faith) to hide his face from him. The Prophet by his prai-er quickly found him out where he was hidden; and at the cric of that praiер, he heard and came forth to his succour. I might heere adde the example of our Sauiour *Iesus Christ*, who hanging vpon the crosse, and being vnder the same temptation for other mens sinnes, which thou art vnder for thine owne sinnes, vsed the same words that *David* did, say-

*Mat. 27.48* ing. *My God, my God why hast thou forsaken mee?* I intreat this afflicted sinner, hearing the sonne of God complaine that he was forsaken of his father, to tell mee his opinion; whether he thinkes he was forsaken eternally, or was forsaken onely for a time? and whether after this forsaking, God did not returne vnto him, and deliuer him from all his feare?

If

Shee should answer, that he thinkes hee  
was eternally forsaken, and that God  
returned not to deliuier him, and that he  
was neuer deliuiered from his feare ; it  
were an absurd answer. For the history  
is plaine and cleare, that though he were  
forsaken vnto the death, and left vnto  
the will of his enemies, and sealed vp in  
his graue, yet as the Prophet, in his per-  
son, had spoken to God before, saying;

*Thou wilt not leauue my soule in the graue,* Psa. 16.10.  
*neither wilt thou suffer thy holy one to see  
corruption.* So God dealt with him, hee  
was not left in the graue, hee did not see  
corruption; for on the third day, God  
raised him vp again to life. Forty daies  
after that hee ascended vp into heauen,  
even with his body, and now in all ful-  
nesse of glory and maiestie, he sitteth at  
the right hand of God. So that his fol-  
ly would fully bewray it selfe, if he  
should answer, that *Iesus* was eternally  
forsaken, and that God returned not to  
deliuier him from his feare. And if hee  
answer (as truth will compell him) that  
he was forsaken onely for a time, and af-  
ter injoyed againe, and still injoyeth the  
favour of his father : then it will follow  
by

by his owne confession, that all that are forsaken , are not eternally forsaken, and some are onely left for a time to be tried, exercised, and humbled, and after triall taken of their faith, after patience perfected, and true humility wrought in them , hee that had forsaken them, doth gather them againe into his lap, he that had left them to themselues, doth again receiue them into his charge. And why then may not our sinner , that crieth out thus , that he is forsaken of God, suppose himselfe to be onely forsaken for a time.

*He cannot say that hee is forsaken, thinketh otherwise, as is eternally forsaken:*  
*reasons to the contrary.*

And if our sinner, complaining that say that hee is forsaken, thinketh otherwise, as is eternally forsaken, namely that God hath forsaken him for euer. I answer him, first, that he speaketh foolishly, and out of ignorant feare, that being a matter of Gods secret counsel, whereof it is not possible that he should haue certaine knowledge, that hath not so much knowledge as hee should of Gods reuealed will . Let him goe first, and make himselfe better acquainted with Gods reuealed will , let him study to learne and know the promises, the threatenings, the precepts and rules contained

mined in Gods word. And as for the secret counsell of the Lord , so much as concerneth him to vnderstand , God will in time by his worke make knownen unto hym . In the meane time let him come to keepe silence , that hath no certaine knowledge of the thing where-  
she presumeth to pronounce.

Secondly , I say vnto him , that the *Thosewhom*  
*manner of his temptation argueth and God forsa-*  
*concludeth ( against his owne saying) keth for e-*  
*that hee is not forsaken for euer. For if *uer, bev-**  
*God had purposed to forsake him fore- *seith to give*  
*ver, hee would not haue laied vpon him *peace unto,**  
*this temptation , to make him thereby *may not see**  
*to see his sinne , and the danger that his *and bate**  
*sinne bringeth him into : for the sight of *their sins.**  
these things is a very ready way to re-  
pentance , for it maketh a man to bee  
truly displeased with his sinne , and it  
maketh him restlesly carefull and desi-  
rous to winde himselfe out of the dan-  
ger , and it doth awake him with a wit-  
nesse out of his old security . But rather  
if the Lord had intended his eternall re-  
jection , hee would haue rocked him a-  
sleep in his security with continual pros-  
perity , and much peace ( after the man-  
ner*

ner of the world) that he might haue had no cause to feare sinne : so long as the prodigall sonnes prosperity lasted, hee neuer thought of returning home to his fathers house. That surely is the way to scale vp sinners in their security, and to keepe them from all thought, or all desire, or at least, from all resolution with speede for to leaue sinne : And so vseth God to deale with them whom hee forsaketh for euer : As Job obserued, saying  
*Job. 21.7.*  
vnto God; Wherfore doe the wicked live, and wax old, and grow in wealth? their seed is establisched in their sight with them, and their generation before their eies. Marke in the next words what followeth, Their houses are peaceable, without feare, and the rod of God is not upon them. They are not troubled with any temptation like thine. Their Bullocke gendereth and faileth not, their Cow calueth and casteth not her Calfe. They send forth their children like sheepe, and their sonnes dance. They take the Tabret and Harpe and reioyce in the sound of the Organs. They spend their daies in wealth, and suddenly goe downe to the graue. Thus, for the most part, God dealeth with them whom he meanech to forsake

forsake for euer. And this continuall prosperity most kindly locketh vp all the powers of their soule in security as in a dead sleepe , that they never intend repentence , but are confirmed in their sinne, and in the contesmpt of God. As <sup>Iob.21.14.</sup> in the same place noteth, in the very next words saying ; *They say also unto God, depart from us, wee desire not the knowledge of thy waies; who is the almighty that wee shoule serue him ? and what profit shall we have, if wee shoule pray unto him ?* Thus continuall prosperity shutteth vp the heart in security, and bringeth the wicked asleepe in sinne, whereas no temptation that can come vnto a man, doth so kindly waken the heart, and open the eies of a sinner , to see his sinne, to hate his sinne, to forsake his sinne, to turne to God, and to seeke pardon by repentence, as doth this tentation of thine . Thinke rather, that God is gathering thee to himselfe , and laies this burden vpon thee, to stay thee from running still from him , then that hee hath eternally forsaken thee.

But against this fearefull perfwasion of finall forsaking , the best of all arguments

metis is the gracious maner of the Lords merciful dealing with his people (whom yet hee dealeth withall no lesse sharply, then he hath nowdealt with thee. The Prophet *Esay* sets downe that manner of the Lords dealing, and deliuers it in the

*Esa. 54.7.* words of God himself, saying, *For a little while haue I forsaken thee, but with great compassion will I gather thee : For a moment in mine anger I hid my face from thee for a little season, but with everlasting mercy haue I had compassion on thee.* saith the Lord thy redemer. This is Gods manner, these are his owne words. Now let vs compare thy words with these words of God, and see how neare thou comest to his truth. Thou saist God hath forsaken me for euer : and God saith, for a little while haue I forsaken thee. Thou saist God hath hid his face for euer, and thou shalt never see againe the light of his countenance : and God saith, for a moment in mine anger I hid my face from thee for a little season. Thou saiest, God hath cast thee away for euer, and thou art fallen finally out of the lap of his loue and tender compassion : and God saith, with great compassion will I gather

therthee , and with euerlasting mercy :  
haue I compassion on thee, being thy  
Lord and redeemer. How agree these  
sayings of God & of thine ? Iust, as yea  
and no, as light and darknesse . And yee  
thou wouldest haue thy words be taken  
for words of truth , and wouldest haue  
no reply be made against them. Rather  
doe thou take the words that God hath  
spoken for words of truth (as verily they  
are) and rest in them , without making  
any reply against them, for so it becom-  
meth thec.

But thou vsest varietie of speech in *Thou art  
not lost  
without re-  
medie.*  
thine obiection, and thou saiest thou art  
lost, and thou art a childe of perdition.  
Wel,be it so, is there therefore no reme-  
die? if thou thinke so, thou art deceiued.  
Wereade in the Gospell, of a sheep that  
went astray , and was lost. But the owner  
of it left the flocke in the field, and went  
forth, and sought for it, and found it, and  
brought it home with ioy ; and called  
his neighbours and friendes togither,  
and said vnto them, *Reioice with me, for Luke.15.6.  
I have found my sheepe which was lost.* In  
the same place I reade of a woman, that  
having ten peeces of money, lost one, and

then lighted a candle, & swept the house, and searched all corners, and at last found it, and called in her friends and  
**Luke 15.9.** neighbours, and said unto them, *Reioice with me, for I haue found the peece which I had lost.* There also I read of a young man, the second sonne of his father, that wandered long, wasted his fathers goods, fell into misery, and by misery was compelled to returne home: whom his father espying a farre off, ran vnto him, and with much compassion & ioy intartained him, and made a feast for gladnes, and  
**Luke 15.34** gaue this reason of his gladnes; *This my sonne was dead, and is alme againe, and bee was lost, but he is found.* Thou saiest thou art lost; I heare thee, and I say with thee, the sheepe was lost, the peece of money was lost, the sonne was lost. But what became of them when they were lost? perished they? no: what then? they were found againe: the sheepe was found, and safely put together with the rest in the fold: the peece of money was found, and with the rest was safely laied vp: and the sonne was found, and kindly received againe into his fathers house. And canst thou not see in them what is like

like to become of thee, that art lost as they were? whatsoeuer is written of that sheepe, and of that peece of money, and of that sonne, is all written to teach thee, what thou maiest, and what thou oughtest to pray for and to hope for, perceiuing thy selfe to bee lost. Thou art that lost sheep, and *Jesus Christ* is the Shepheard and Lord of the flock that seeketh thee: thou art that lost peece of money, & the church, the spouse of *Jesus Christ*, is that carefull woman, that by the ministrie of the Gospell, as with a light in her hand, searcheth euery corner for thee: thou art that lost child, as thou (but with an euill mind) callest thy selfe, & God in *Christ*, even God the father of our Lord *Jesus Christ* is that most louing and kind fa-  
ther, that is ready to intertaine thee, and if thou wouldest but turne thy steps to-  
ward him, hee would meeete thee: as it is  
said of that father, *When hee was yet a* Luke.15.20  
*great way off, his father saw him, and had*  
*compassion, and ran, and fell on his necke,*  
*and kissed him.* Be not then discomforted  
in thy lost estate, as if there were no hope  
of recovering thee, and restoring thee.

The name of lost is vsed in two seue-

Things are  
said to be  
lost two  
mannaner  
of waies.

all senses. For sometime we say a thing is lost, when hee that had it in possession or keeping, knowes not what is become of it : the thing in the meane time, beeing perhaps very safe in some vnknowen place, and it is onely lost to him that had it in his keeping, and now knoweth not where it is, and what is become of it, but it is not lost in it selfe. As when some horse or other beast is straied out of thy ground, thou knowest not where it is, and it is in some good pasture of thy neighbour very safe, and not far from thee; and sometime we say a thing is lost, when it is spoiled and perished, remaining still in the possession of him, that had it before in keeping, and he knowes both where it is, and what is become of it : as where thy horse or other beast, being yet within thine owne ground, were fallen into some pit and drowned, or by some other mischance were killed : in both these cases a man saith, I haue lost such a beast. The opposite to loosing, and being lost, in the first sence, is to seeke the thing that is staied, and out of the way, vntill thou find it, and recouer the possession of it. And the opposite

opposite of loosing, & being lost, in the second fence, is to saue the thing that was ready to be spoiled, & to perish. If a man come in time, and to vse all good meanes for preseruation of it, and by those meanes to preserue it and saue it from perishing Now I would intreat this afflicted sinner <sup>The sinner</sup> ~~thinkes~~ tell to me, in which fence he thinketh himselfe <sup>himselfe</sup> ~~lost beth~~ to be lost. I beleue, <sup>lost beth</sup> that though he haue not thought vpon ~~these waies~~ it before, yet he will answe me, that he is lost, both in the first, and also in the second fence. First God looketh not after him, he taketh no knowledge of him, as he doeth of those whom he hath any care of, and so he is lost in the first signification of the word, being out of the knowledge of him that was heretofore his keeper: for God vseth to say to such wicked men as he is, depart, I know you not, workers of iniquitie. And secondly, God hauing brought his sin to remembrance, and for those sinnes, hauing powred out a viall of wrath vpon him in this his great affliction, hee is lost in the second signification of the word, as a thing perished, for hee feeleth himselfe ~~bereft~~ to destruction, appointed to de-

struction, & alreadie deliuered into the hands of cruel executioners, by the iust sentence of God to be destroied. Thus doeth hee thinke himselfe every way lost.

*If ye were  
every way  
lost there is  
remedie.*      This were a heauie case if it were so, But let it be granted to be so, yet there is hope of recouery for thy lost soule; for there is one that will seeke thee, & find thee wheresoeuer thou art, and will bring thee home into the knowledge, possession & custodie of thy first keeper, so to recouer thee from being lost in the first sence and meaning of that word. And there is one that will saue from destruction those that are ready to perish, and thee among others; that will deliver from damnation those that are already iudged, and thee as well as others, and that wil pluck out of the iawes of death, out of the snares of Satan, and out from the gates of hell, those that were ready to be swallowed vp and devoured as a pray, and thee assoone as others, so to recouer thee from being lost in the sense and meaning of the word. And this seeker is of that diligence & wisdome that he cannot be disappointed of finding: & this

this sauour is of that goodnes & pow-  
er, that he will not, and cannot  
be letted, from sauing whom hee in-  
tendeth to deliuere: of whom the Apostle  
to the Hebrewes saith. *He is able perfect-  
ly to save them that come unto God by him,*  
*seeing hee enuer lineth to make intercession  
for them.* Heb.7.25.

And who is this diligent seeker that  
can and will so certainly finde ? & who  
is this mightie Sauour that can and will  
so certainly preserue ? it is the Lord *Jesus Christ*  
*doeth seeke  
and save  
them that  
were lost.*  
*Jesus Christ*, the sonne of God , the sau-  
our of mankind, of whom the Euange-  
list (yea himselfe , the Euangelist onely  
reporting his words ) saith; *The sonne of man is come to seeke and save that which was lost.* Luke.19.  
So that if any man be gone a-  
stray, if any man bee out of the know-  
ledge and care of God his keeper, *Jesus*  
came to seeke him. And if any were  
worthy to perish , and already by sen-  
tence giuen adiudged to perish (& such  
is the condition of all men) *Jesus* is come  
to save him. And it is worthy obserua-  
tion, that he saith, *The sonne of man came to seeke, the sonne of man came to save : as making this seeking and saving of them*

that were lost, to be the onely end (as indeed it was) of his comming into the world. For this cause was he conceived by the *Holy Ghost*, for this purpose was he borne of the Virgin *Mary*, to this end, and for the effecting of this saluation, was the sonne of God made the sonne of man; yea for this, and for this onely, did he fulfill all righteousness, and yeelded obedience, evuen to the death of the crosse, that he might seeke and find them that were gone astray, and that he might recouer and saue them that were lost, so that hee that shall deny these things to be truely intended, and fully performed by *Iesus Christ*, doeth make idle and fruitlesse the incarnation and passion of our Lord *Iesus Christ*, and denieth the vertue of the death and bloud-shedding of the sonne of God. Let our afflicted sinner consider these things, and set his heart on worke to meditate vpon them, and it will come to passe, that whereas before, the remembrance of his lost estate was cause of heauines vnto him, the same very condition shall giue him comfort and hope, and saue him as an argument to proue him to be

one

one of those, for whom Jesus Christ died  
to save them. For if it be true, that the  
Lord Jesus came to seek, and to save  
them that were lost, and be also true that  
he is lost; then it must also be true, that  
Jesus Christ came to seek & to save him.

The Lord Jesus said to the woman of  
Canaan, *I am not sent but unto the lost  
hope of the house of Israel,* Vnto those

Mat.15.24.

lost sheepe hee was sent and to none o-  
ther. So that if our afflicted sinner see  
himselfe to be a lost sheepe, there is hope  
that the Lord Jesus was sent for yea, it is  
most sure, that he was sent for him, sent  
to seek him, sent to save him: whereas if  
he had a proud opinion of himselfe, as  
had the Pharises, that he were not as o-  
thermen (for so gloried hee, saying, *O  
God thank thee, that I am not as other  
men*) or if he nourished a careles opini-  
on of himselfe, as doe the contemners of  
the world, that he were in no danger (for  
so do they flatter themselues, saying,  
*We are delivered, though we have done all  
these abominations.*) Then Jesus indeed  
should not profit him, for hee came for  
none such. He saith of himselfe, *I am  
not come to call the righteous, but the sin-  
ners*

Luke.19.10

Iere.7.10.

nors to repentance. In this very name therefore that he is a lost sinner, a sinner worthy to perish, he may comfort himselfe in *Iesus Christ*, and hope to be saued by him, that came to seeke and saue that which was lost.

*The estate of a Christi- plainely, open to this sinner his estate, an how it is what it is in himselfe, and what it is in himselfe. Iesus Christ,* that as in himselfe hee seeth cause of griefe and feare, so in *Iesus Christ* he may see cause of hope and reioicing if hee looke into himselfe, and consider what he is by birth, what he is by kind, and what he hath manifested and declared himselfe to bee by his life and conuersation, surely hee is and shall find himselfe to be a lost creature, and a child of wrath, for he shall find nothing in himselfe, but sinne deseruing eternall destruction : he shall find that hee was conceiuued in sinne, that he was borne in iniquitie, and that he liued in sinne, not onely in the daies of his first ignorance, while sinne reigned without resistance in his mostall body, but also in the daies of knowledge, sinne yet remaining, and misleading him into many errors: and it is

is thus, not onely in him, but euен in all men, and among all others, euен in the elect of God, in Gods owne peculiar people, euен they, at home, and in themselves are lost creatures, dead in sinnes, and by sinnes deseruing eternall death. The Angell appearing to Joseph, said vnto him of the child conceiuied in the wombe of the Virgin Mary, *Shee shall bring forth a sonne, and thou shalt call his name Iesus, for he shall save his people from their sinnes.* Those whom his father gaue unto him, therefore called his people, them he saueth, & he saueth them from their sinnes. By which speech it is plainly intimated, that euен they, considered in themselves, are lost by their sins. And so is our afflicted sinner; considered in himselfe, with respect to his kind, to his birth, and to his life, hee is lost, hee is a child of perdition, and therein hee hath cause to be humbled, and to feare the justice of God.

But let not the sinner gaze so long vpon this his naturall estate, that his dauled cies shoule after be, vnable to look any higher, such a view of this our naturall condition, as may serue to beat downe

downe the pride of flesh and bloud, and to bring vs vnto true humilitie, and to the deniall of our selues before God, is sufficient. Let him therefore after consider him selfe in another, and view his

*And how it  
is confide-  
red in  
Christ, by  
virtue of  
his holy cal-  
ling.* conditiō & estate in *Iesu Christ*, by vertue of his holy calling, & of his second birth (namely his regeneration) and hee shall find himselfe another man. He shall find, that God hath drawen him out of the loynes and wombe of beleevinge parents, that inherited the couenant to the benefit of themselues, and of their seede after them in their generations for euer. That God admitted him from his very birth into the fellowship of the Saints, & marked, yea sealed him for his owne by the water of Baptisme sprinckled vp on him in the name of the holy Trinitie, as one adopted by God the father, redeemed by God the sonne, and from that time sealed vp vnto the day of full redemption by God the Holy Ghost. He shall find that God hath brought him vp in the bosome of his Church, the Schole of eternall life, and in this Schole hath taught him, to know God and himselfe, God his creator, himselfe the worke of Gods

Gods hands, God his sauiour in *Christ*,  
and himselfe one of his sauied people. He  
shall find that God hath put vpon him  
the name of his holy Sonne, & from the  
glorious title of the *Messiah*, which is by  
interpretation, the *Christ*, hath graced  
him with the title of a *Christian*, as a  
member and follower of that *Christ*. Yea  
he shall find God out of his free loue  
hath giuen vnto hym his onely begotten  
sonne, that the obedience of *Iesus Christ*  
might be this sinners righteousnes, that  
the suffrings of *Iesus Christ* might bee  
this sinners ransome, and that the con-  
quest wonne by *Iesus Christ* might bee  
vnto this sinner a rich inheritance: that  
so *Iesus Christ* might be vnto this sinner  
wisdome, righteousnes, sanctification,  
and redemption: and that the sinner in  
*Iesus Christ* might bee wise vnto salua-  
tion, righteous by imputation, sanctified  
by regeneration, and fully redeemed to  
inherit saluation. He shall find himselfe  
to be now no more a stranger and foren-  
ner, but a citizen with the Saints, and of  
the household of God. He shall find for-  
giuenes of sinnes, peace with God and  
hope of everlasting saluation. This is  
the

the condition of euery servant of God in  
*Iesus Christ*. And herein he hath cause to  
 looke vp, & to lift vp his head with com-  
 fort and ioy. He that in himselfe is a lost  
 sinner, is in *Iesus Christ* a saued Saint.

*Thou canst  
 not affirme  
 thy selfe so  
 to be a repro-  
 bate, seeing  
 it depends  
 upon the  
 unknowne  
 counsell of  
 God.*

But thou saiest also that thou art a re-  
 probate, and a viler sinner then many re-  
 probates. This latter speech, namely,  
 that thou art a viler sinner then many  
 reprobates, may be pronounced, belie-  
 ued, and graunted. But the first speech,  
 namely, that thou art a reprobate, is ne-  
 ther to bee pronounced by thee, nor  
 granted by me, nor belieued by any.  
 The name of a reprobate is to be under-  
 stood with reference, not vnto our na-  
 turall corruption, which makes vs all  
 children of wrath and worthy of repro-  
 bation, but rather vnto the eternall and  
 secret counsell, vnto the iust and holie  
 purpose of God. And therefore the  
 name signifieth not every man that is a  
 most vile sinner, but him that is ordain-  
 ed by God from euerlasting, to perish  
 iustly in and for his sinne, that God by  
 declaring in him his power and his iu-  
 stice, may be glorified in the worke of  
 his owne hands, as of right belongeth

him. This description of a reprobate  
to bee prooued out of the words of  
Paul, saying, *What and if God would, to Rom. 9.22.  
show his wrath, and so make his power  
known, suffer with long patience the ves-  
sels of wrath prepared to destruction.* The  
men (for their reprobation) are called  
vessels of wrath : their reprobation is  
shewed, when it is said of them, that  
they are prepared to destruction: the end  
of their reprobation is signified to bee  
the glorie of God in the declaration of  
his justice and power : when hee is said  
to suffer them with long patience , that  
when their ripe wickednesse calleth for  
vengeance , hee might shew in them his  
wrath & power ; where by Gods wrath,  
we are not to vnderstand any disturbed  
or disturbing passion , as that which we  
call wrath in man , but the holy and se-  
vere execution of his justice vpon sin-  
ners, without respect of persons, to de-  
clare his dislike of the sinne that he doth  
punish. This is it that the Scripture cal-  
leth his wrath, euен his holie, euен, and  
most vpright and vnpartiall iustice : and  
for the manifestation of this his iustice  
and power, that for it he may be hono-

red

red among his creatures , hee doth indure these reprobates ( sometime long in their sinnes ) and in the end, doth destroy them , as hee had from everlastinge determined . And that it doth of right belong vnto God, and that he may glorifie his owne name by manifestation of his iustice and power , and may appoint aforehand so to doe , the whole question in those words of the Apostle aboue alledged , and the whole discourse of the Apostle in that place doe plainly prooue it . For as the Potter hath power of his clay , out of the same lump , to take one peece to make a vessell for honourable seruice , & another peece to make a vessel for baser seruice , the service of both being necessarie . So God that is the Potter and fashioner of mankinde , hath full power ouer of the same lump of humane flesh ( made in the creation of *Adam* , and multiplied by the gift and power of procreation ) to take one peece , and thereof to make a vessell of mercie prepared vnto glory , and to take an other peece , and thereof to make a vessell of wrath prepared to destruction , both these seruices of the glory of the one ,

one, and the destruction of the other, being necessary and furthering to one holy end, which is the honour of God, in and among his creatures. Thus you heare what it is to be a reprobate, the name not having reference to our originall sinfulness, which maketh vs all by nature children of wrath; but to the purpose of almighty God, seeking iustly his owne honour and glory, by and in his owne creature. How then can this afflicted sinner pronounce himselfe a reprobate, seeing the truthe of that name rightly vnderstood, dependeth not vpon the knowne sinne of man, but vpon the vknowne and secret purpose of God? Sure that speech is a presuming speech, wherewith he greatly wrongeth himselfe, and which in humility and reverence to God he must reuoke.

If the sinner for maintenance of that *The sinner's* first bold and desperate speech, shall fur- *seeketh to* ther add and say: I see in my selfe all *prose by* signes of reprobation, and therefore not *argument* *that hee is a* presumptuously, but iudiciously, that *reprobate:* is from ground of reason I pronounce my selfe to bee a reprobate. For first, I *ma* *la* *u* *ch* *o* sinne, I am wholly subiect

to the dominion of it, it raigneth in my mortall body. And I finde no resisting grace against it in my immortall soule. Secondly, the wrath of God lieth heauy vpon mee, I am already vnder executiōn, the worme that never dieth beginneth already to liue and sting most horribly in my conscience. And what maketh or manifesteth a reprobate, but these two; his owne sinne deseruing destruction, and Gods wrath working destruction. And to manifest mee to be a reprobate, I haue proudly committed sinne against God, and hee hath iustly powred out wrath vpon me. I haue reason therefore to pronounce my selfe a reprobate.

*His argu-  
ment an-  
swered and  
taken away.*

This bolde and desperate reason, to maintaine his former bold and desperat assertion, plainly bewrayes the nature of this temptation and burden of accusing thoughts and terror of conscience: it ceaseth not to accuse, and to inforce those accusations that it prefers, it wresteth all things for evidence to increase feare. The things that he hath now last spoken, may be granted him to be true, that sin hath hitherto raigne~~d~~ too powerfully

etfully in him , and that he hath sinned  
against God most grieuously , and that  
the wrath of God is fallen vpon him for  
that sinne. But the collection that hee  
maketh and inferreth hereupon , as that  
therefore he is a reprobate , these be-  
ing signes & evidences of reprobation ,  
that must not be granted vnto him . His  
argument as weake and of no good  
consequence must be denied .

For first, sinne even powerfully reig-  
ning is no signe of reprobation, though  
every child of man that is a reprobate,  
and that is appointed to destruction, of reproba-  
tion doth afterward by his sinne deserue his  
reprobation and destruction, yet euery  
man whose sinne deserueth reprobation  
and destruction is not a reprobate and  
appointed to destruction. When thou  
seest a man to wallow in sinne, thou  
maist be bold to pronounce him a wie-  
ked man, and of a wicked heart, for his  
wicked sinne wherein he liueth with de-  
light prooueth so much. But thou mai-  
st not therefore pronounce him a re-  
probate, for God may giue him repen-  
tance, and vpon repentance forgiue  
his sinne. And what God will doe to

D d z. him

him thou canst not tell; and thou hast more cause to hope of Gods mercie, then pronounce of his iustice so long as this sinner liueth in the Church, and vnder the ministry of the Gospel, where God doth allow the meanes of repentence, and maketh daily offer of forgiuenesse of sinnes. God calleth some in their youth, and some in their age, as the housholder hired laborers to worke in his vineyard, some in the morning and beginning of the day, some at the eleuenth hour, when the Sunne was ready to set.

*The fates  
of the elect  
may bee  
more vile,  
then the  
sinnes of the  
reprobate in  
ours eyes.*

Therefore, whereas before in his ob-  
jection hee had said, that hee was a viler  
sinner then many reprobates; that was  
granted to be true, and hee may be so,  
and yet no reprobate. For oft-times the  
elect of God doe sinne more grievously  
(to the judgement of man) then there-  
probate doe, and after obtaine repen-  
tance, which the reprobate doe not. To  
this end let vs compare together the  
sinnes of an elect child, and of a repro-  
bate, as the Scripture giues testimony of  
them. *Saul* was a reprobate, his end pro-  
ued him so to bee. *David* was one of  
Gods

Gods elect, for the holy Ghost testifieth, Dauids ~~sin~~  
that he was a man after the heart of God. Looke into the sinnes of their liues, and it will appeare vnto our eies, that ~~Dauids~~ Sauls  
and Sauls  
compared  
together.  
Saul was commanded to slay the *Amalechites*, and to destroy them vtterly, both man and beast : in the execution of this iudgement of God, contrary to the commandement giuen him, he sauued aliuine *Agag* the King of the *Amalechites*, and the best of their kine and sheepe, and brought them home as a pray into the land of *Israel*. For the extenuating of this disobedience, how many excusMuch may  
be said to  
excuse  
(reasonable in our eies) might be alledged. First for the sparing of *Agags* Saul, that life, it may be pleaded; *Agag* was a man, and it was humanity to saue a mans life, and being an enemy, it was noble mercy to saue an enemy, the cowardly and timorous heart never doe so: and being a King it was royall mercy to saue him, if he did it in reuerence to royall Maiesty. He did out of politike respect, either to teach his owne subiects euer to reuerence the person of a King, or to enrich himself and his kingdome with the ran-

some of a King, it was a point of commendable wisdome. Then for the sparing of the fat cattell it might bee said, would you haue had him make war with flockes of sheepe, and heards of kine? That had been rather to play the part of a mad man, then of a noble warriour. And if they must be slaine, was it not better to kill them, some to day, and some to morrow, so as they might be meate for the people of God, then to kill them at once, and so to leau their carkases to rot and stinke aboue the ground, and to be meate for dogs, and for the fowles of Heauen? And was there not many a poore man in *Israel* that was not worth a Cow, and many a poore Widdow in *Israel* that was not worth a sheepe, that might be enriched, at least releueued with this pray? Further, was it not meete that God, who had giuen them a notable victory against their enemies, shoulde remembred with sacrifices of praise? And this pray would plentifully serue for that holy service, so that the Altars of God might smoke with burnt offerings, and yet the people of *Israel* not be impouerished, or in any measure

measure burdened with the charge. These and such other excuses in the judgement of man reasonable, though against an expresse commandement of God nothing worth might be alledged to extenuate the fault of *Saul*.

Let vs now heare the recorded sinne Dauids *sin* declared. of *Dauid*, and consider if any such reasonable excuse may be made to extenuate it, and whether his or *Sauls* will appeare vnto vs to be the viler sinne. *Dauid* rose vp from his bed of sloth, whereon he had slept in the heat of the day, and walking on the roofe of his Palace, from thence hee saw a faire woman washing hirselfe in a Garden. Lust that commonly accompanieth sloth, seazed vpon his heart, and hee began to desire that womans company. And inquiring of hir, he learned that she was the wife of *Vrim*, a valiant seruant of his, that was now abroad in battell in the seruice of *Dauid* *Exo.20.17* against the *Annonites*. To hir he sendeth the messengers of his lust: she commeth vnto him: and notwithstanding Gods commandement, whereof *Dauid* was not ignorant, *thou shalt not couet thy neigbours wife*, hee did couet hir. And

notwithstanding the commandement,  
**Exo.20.14** which also he well knew, *Thou shalt not commit adultery*; hee committed adultery, and did lie with hir. Shee conceived by him in her husbands absence, shee sends him word of it. Now *David* fearing the publike reproch among men that might light vpon him for this foul fact, studieth how to couer it, and sendeth to the Campe for *Vriah*: entertaineth him kindly all the day, and sendeth him away at night, hoping that hee would goe home to his owne house, and lie with his wife, and so couer the fault that *David* had made. But *Vriah* having taken leave of the King, went not home, but like a soaldier takes vp his lodging among the Kings Guard, and visits not his wife. The King hearing this in the morning, staies him also that day, and makes him drunke at supper, hoping that being heated with wine, hee would desire to goe home to his wife, but hee againe takes vp his lodging where he did the night before. Then *David* seeing that this deuice would not helpe him, resoluued vpon a more wicked and cruell course, and sends *Vriah* to the Campe,

and

and writes by him to *Ioab*, the Generall, that hee should place *Uriah* in the fore-front of the battell, and in the time of danger should withdraw all helpe from him, and leaue him alone in the middest of the enemies, that he might be smitten and die by their hands. And this commandement was by *Ioab* fulfilled at the next assault madevpon the City *Rabbah*, & *Uriah* was there slaine. Then was his wife a widdow, and fre from all men; and *David* takes her home to him, and shee became his wife. And thus he couered the shame of his first sinne, with a second, as bad, if not much worse. And what honest man, that knoweth how he ought to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as the Gentiles doe which know not God, can frame any reasonable excuse for his adultery? And what sober man, that hath learned to walke honestly as in the day time, not in surfeiting and drunkennesse, can excuse his fact in making *Uriah* drunke? and what charitable man, that tendereth the life of his neighbour, and knowes Gods ordinance, that he that sheddeth mans bloud *No excuse  
can be made  
to extenu-  
ate the sin  
of David.*

by

by man shall his bloud be shed , can by any good words extenuate the sinne of his traiterous murder ? It may be that wantons, that riotous persons, and bloudy-minded-mercilesie men wi'll say , it was brauely done; but no man of contynency, of temperancy and of charity can excuse him. Surely the sinne of *Saul* and *David* compared together, it appeareth to vs that *David* sinned more vilely then *Saul*, in the act of their disobedience, howsoeuer for the heart yeelding to sin, much may be said for *David*, that cannot be said for *Saul*. Which difference of their hearts appeared presently, when they were put in mind of their disobedience by the Prophets *Samuel* and *Nathan*. For when *Saul* was challenged by

- 1 Sam. 15.* these words of *Samuel* , *Wherfore hast thou not obeyed the voice of the Lord , but hast turned to the pray , and hast done wickedly in the sight of the Lord ?* He denied the fact, maintained his deniall with argument , and lastly being inforced to confess himselfe a transgessour, yet hee did it faintly and never repented . But *2 Sam. 12.* as soone as *Nathan* had said vnto *David* , *Wherfore hast thou despised the commandments*

ment of the Lord : to doe euill in his sight? thou hast killed Variah the Hittite with the sword, & hast taken his wife to be thy wife, and hast slaine him with the sword of the childe of Ammon. He confessed it freely, grew into displeasure with himselfe for it, and heartily repented, making his humble praier vnto God for forgiuenes, & thereupon penned the one & fiftieth Psalme in testimonie of his repentance; his heart was not so wicked as was the heart of *Saul* : but in the outward face his sinne to the eies of the world was more vile then the sinne of *Saul*. Shall David therefore say, I am a reprobate, for I haue sinned more vilely then *Saul* that was a reprobate? this were first to step too presumptuously into to the throne of Gods iudgement. Secondly it were to be vnthankfull vnto God, for that faithfull and most constant loue of his, that euен with such sinnes was not extinguished. Thirdly it were to be unkind and iniurious to his owne soule, denying vnto himselfe the hope & comfort that he might and ought to seeke in the infinite mercy of God : therefore though our afflicted sinner haue sinned more

David was  
not there-  
fore a re-  
probate be-  
cause he sin-  
ned more  
vilely then a  
reprobate.

more vilely then many reprobates, it followeth not that hee himselfe must therefore be a reprobate: and though they that be reprobates, doe by their sinnes after committed, deserue the damnation, whereunto by the decree of reprobation they are appointed, yet hee and others committing sinnes worthy of condemnation, are not therefore to be iudged reprobates: and his sinne though grieuous, (as he affirmeth it truly to be) is no signe nor evidence of reprobation.

*Godswraib upon me for finne is no evidence of reprobation* Secondly hee alledgedeth the wrath of God, now hauie vpon him for his sinne, to be another evidence of his reprobation: which likewise must not be granted.

For if this should bee a true rule, that wheresoeuer Gods iust wrath falleth vpon men for their sins, they vpon whom this wrath falleth should be reprobates, then would these great absurdities follow. First that all that suffer with Christ in this world should be reprobates. For there is no calamitie that falleth vpon men, in bearing whereof they become sufferers, but it falleth vpon them for their sinnes. And the calamitie so falling

a stroke of Gods wrath. For the first thing, that the calamities that make vs sufferers, fall vpon vs for our sinnes, the words of *Ieremie* are plain, saying, *Wher-* Lam. 3.39. *fore is the living man sorrowfull man suf-*  
*fereth for his sin*: we suffer no calamitie, but our sinnes (deserting more) hath brought that vpon vs. And for the second thing, that the same calamitie comming vpon vs for our sinnes, is a stroke of the wrath of God, that is, of his holines abhorring sin, & of his iustice correcting for sin, appears by the words of the Prophet *Micha*, speaking thus of God, *Hee Mica 7.18.*  
*remaineth not his wrath for ever, because*  
*mercy pleaueth him: he will turne againe,*  
*and haue compassion vpon vs, he will subdue*  
*our iniquities, and cast all their sinnes into*  
*the bottome of the sea.* That is, for a while he punisheth in wrath the sinnes of his people, and after some short affliction indured, he forgiueth their sinnes, and receiueth them againe into fauour. In that saying of the Prophet, the worke of God in laying calamitie vpon his seruants for their sinnes, is called his wrath. So that all the euils that fall vpon men, which suffer with *Christ* in this world,  
come

come vpon them for their sinnes, and are the stroke of Gods wrath against sinne, (not to destroy, but to correct) therefore if it were a true rule, which our afflicted sinner speaketh, that where Gods wrath falleth vpon men for their sinnes, that wrath shoule be an evidence of the reprobation of the person vpon which it is fallen, then those men which suffer with Christ in this world, should bee reprobates: which is most absurd and untrue, for that suffering is rather an evidence of their election vnto saluation,

*2 Tim. 2.11* because it is written, *It is a true saying, for if we be dead with Christ, wee shall live with him: if we suffer, wee shall also raigne with him.* But no reprobate shall reigne with Christ, that is the blessed prefermet of them onely that are the elect of God.

Secondly, if all that beare the wrath of God for sinne were reprobates, and that wrath an evidence of their reprobation, then this absurditie would follow, that God should neuer bee displeased with his elect whatsoever they doe, & should neuer lay any judgement vpon them, that might be interpreted to be an evidence of his wrath, and iust displeasure

sure against their sinnes. Whereas the contrary is most true, and God often lets his wrath fall heauily vpon his elect for their sinnes. To that end heare the words of Gods Church, speaking to the malignant company of her enemies, that reioice at her trouble, *I will look vnto the Lord, I will wait for God my Saviour, my God will heare me.* Reioice not against me, O mine enemie, though I fall, I shall arise; when I shall sit in darknes, the Lord shall be a light unto me; I will beare the wrath of the Lord, because I haue sinned against him, untill he plead my cause and execute iudgment for mee: then will hee bring mee forth unto the light, & I shall see his rigtewnes. The Church confesseth that she bare the wrath of God, shew confesseth that that wrath fell vpon her for her sinnes, and therefore promiseth to beare it patiently, because she bare it iustly, and she takes not that wrath of God for any euidence of reprobation, neither ceaseth to esteeme her selfe the chosen of the Lord, that shall inherit his fauour. And therefore she exerciseth her faith in looking vp vnto the Lord, and out of faith promiseth her selfe all gratiouse respect

Micah.7.7.

spect with God in her praiers, & shewes her selfe rich in hope, that God himselfe will in due time plead her cause, and bring her out of the darknes of her trouble into the light of ioy , and so magnifie his loue and favour to her, that her aduersarie the malignant congregatiōn shalbe ashamed. Therefore certaily God doeth often let his wrath fall vpon the elect for their sinnes , and the manifest strokes of Gods wrath cannot bee said to be infallible evidences and signes of reprobation , as our afflicted finner affirmeth to his owne great hurt. And if hapily vpon hearing of these things thus spoken , his diseased mind should begin to cavill and to say, that if other iudgements and strokes of Gods wrath be not evidences of reprobation ; yet that iudgement and stroke of wrath that is fallen vpon him is a plaine evidence of reprobation , his iudgement being accusing thoughts & a wounded conscience, the most heauie of all Gods iudgements, whereof Salomon saith, *A wounded spirit, who can beare it?* For that stroke is the beginning of intolerable punishment, it is the very gate of hell, it

is that worme that shall liue euer in the bosome of the damned, it is euē no other then hell vpon earth. And why shold God set a mans sinnes against him in so terrible a manner as hee doeth in this temptation, but because his meaning is to condemne vs for our sinnes, & aforehand to let vs see that hee shall doe it most iustly, our sinnes being so many and solothsome ? against this cauill, and for *The partie* therem ouing of this offence from his *cular stroke* heart, I will adde this vnto that that hath *of a wound* been already spoken, that God doeth lay *ded conscience is no* even this particular stroke of his wrath, *igne of reprobation.* namely a wounded conscience in the probation. sight of sinnes, vpon his elect, and therefor that wrath is no evidence of reprobation. The prophet *Danid* bore this stroke of Gods wrath, whereof he speaketh thus, *Thine arrowes haue light vpon Psal.38.2,* me, and thine hand lyeth vpon me : there is nothing sound in my flesh because of thine anger, neither is there rest in my bones by reason of my sinnes : for mine iniquities are gone ouer my head, and as a weighty burthen they are too heauie for me. Here was a stroke of the wrath of God, for he complaineth, that Gods hand was heauie vpon

E c on

on him, and that Gods arrowes had pierced him, and it was not a weake stroke, or slight touch, but forcible and fearefull, so that it made the whole man languish, and for the anguish of his soule his body also was consumed, and oppressed with paine and feeblenes, so that neither in his flesh nor in his bones remained any soundnes. And what stroke of Gods wrath was it? but even this particular stroke of accusing thoughts, and of a wounded conscience by reason of finnes that were so heauie a burdthen, that the vexation of them was his consumption? and was *David* vpon whom this stroke of wrath fell, was hee a reprobate? if he were, he was such a reprobate as the Lord *Iesus Christ* was (and no other, nor otherwise) whom the builders refused & cast aside as vnsit for the building; but God made him the cheefe corner stone, as *Peter* saith, *This is the stone cast aside of you builders, which is become the head of the corner.* So in the kingdome of *Israel*, *Saul*, *Doeg*, and other busie doers, despised and cast aside the sonne of *Ishai*, but God did chuse him to build the kingdome of *Israel*. This there-

Acts.4 11.

therefore is most certaine, that euен this stroke of Gods wrath, when hee setteth our sinnes in order against vs, is no more a signe of reprobation, then any other stroke of Gods wrath whatsoeuer. This part therefore of his obiection, when he calleth himselfe a reprobate, is a bold and desperate speech, wherein he shews himselfe presumptuous against GOD, and vncaritable against himselfe, and whether he be a reprobate or not, hee ought not to pronounce himselfe to be one, the name of reprobation hauing reference vnto the vndeclared and secret counsell of God, ~~not~~ vnto the knowne and manifest sinne of man. And though our sinnes deserue reprobation, & Gods wrath falleth vpon them that are reprobate, yet neither the sinne that wee are guiltie of, nor the wrath that is fallen vpon vs for that sinne (though it be this particular stroke of a wounded conscience) can be said to be arguments of reprobation.

And whereas he saith that we deuise /wers are  
answers to his obiections, that cary <sup>jude as will</sup>  
shew of strength among men, but those <sup>stand b:fore</sup>  
his obiections are vnanswerable before <sup>Gods iudg-</sup>  
<sup>ment sease,</sup>

Eccl

God,

God, and our deuised answers before him will be of no vertue. Let him know that the answers which wee haue made to his obiections, are all grounded vpon the word of God , by which word hee shall iudge all men, and all the causes of *Iohn.12.48* all men. As the Lord *Iesus* saith, *The word that I haue spoken, it shall iudge in the last day.* And therefore our answers being grounded vpon that word, shall stand as rules of trueth before the iudgement seat of God , when all the obiections that he hath made , growing onely from feare , and from a weake heart, distempered with a temptation of vnbelieve, shalbe found to bee of no force. And with this assurance of the sufficiencie of our answers , wee waite to heare what he can further obiect, why he may not hope for the forgiuenes of pardonable sins, seeing *Iesus Christ* by his commandement hath giuen him leaue to aske forgiuenes of sinnes , and God the father of our Lord *Iesus* hath promised to grant forgiuenes of sinnes, as hath before out of the word of God beene truly declared.

## CHAP. XXVII.

**A**FRESH assault this afflicted sinner maketh vpon vs, <sup>An elemen-</sup> obiection.  
and against himselfe (for <sup>His firme</sup> this fierie dart is not easily <sup>desernesb</sup> deasb, bee  
quenched.) And againe, he <sup>must die,</sup> obiecteth most vnkindly, saying, My <sup>must doe</sup> sinne deserueth death, and I must die: I <sup>the execu-</sup>  
haue wronged the Lord of life, I haue <sup>tion vpon.</sup> prouoked him to anger, and by his iust <sup>bimselfe.</sup>  
sentence I must not liue. Also I haue  
spent the daies of my life on eath so  
wickedly, that I must liue no longer:  
There the earth is ouer-loaden with my  
transgressions, and refuseth to beare the  
burden of them. And as for the life of  
heauen, it were folly and madnes in mee,  
yea it were shameles presumption in me,  
to hope for any fruition of it. I know no  
other place of life but these two; earth  
where life is mortall, and heauen where  
life is immortall: and heauen will not  
admit me to liue there, and the earth  
hath indured my life too long. There-  
fore I must die. This is the sentence of  
God. The Prophet *Ezekiel* saith, *The*

Ezeki 18.4 soule that sinneth it shall die. And the  
Rom.6.23 Apostle Saint Paul saith, *The wages of  
sinne is death.* Who can controule this  
iudgement of God? who shall open his  
mouth against it? I doe my selfe approue  
it. And therefore I am become my selfe  
an enemie to mine owne life, yea heauen  
doeth abhor it, the earth doeth loath it;  
it must not continue, to the offence of  
God and his Angels, to the greene of the  
Church and all true members of it. And  
therefore I that heitherto haue had no  
care to serue and gloriſie God with the  
continuance of my life, will yet at the  
least and at the last serue and gloriſie  
God with the end of my life, intending  
to be the executioner of Gods holy sen-  
tence vpon my selfe. So shall I cease to  
sinne any longer against God. As the  
dead cannot praise him, so the dead can  
not blaspheme him, and as they haue no  
place to doe well, so I thinke they haue  
no place to doe euill; and by such course  
I shall deliuer my selfe from this vi-  
olent temptation, I shall obtaine an end  
of my feare. Doth not Job say of death  
and of the graue, *The prisoners rest toge-  
ther, and heare not the voice of the oppres-  
sor,*

for, there are small and great, and the servant is free from his master. There shall breit hauing put off this heauy burden. What greater oppreslour can there be, then an accusing and condemning conscience ? And there he saith I shall not heare the voice of the oppressor (O place to be desired, O sweet graue I long to be laid vp in thee ) and am I not a seruant and a slauie to sinne ? is it not now a most cruell and tyrannous master to me ? and there I shall be freed from his tormenting power. This being so iust in regard of God , so full of aduantage and ease vnto my selfe, it must be done, it shall be done, and I must doe it, yea I wil doe it; dissuade nice not from so iust and so gainefull a course, wherein I am resolute.

O malice of Satan ! this is thy voice, *An apostrophe to Sat.* this is thy counsell in all the former ob-jections wherein thou hast beene a med-  
ler, thou hast shewed thy selfe ; but in this thou exceedest thy selfe. Hee that knew thee not before, by this obiection may know thee to be as saint Peter calls thee, *A roaring lion, that walketh about seeking whom hee may devoure.* *I. Pet. 5.8.* Heereby

thou maiest be knowne to be as S. John  
**Reue.11.9.** calls thee, *the great dungeon, that olde  
 serpent called the diuell and Satan, which  
 deceiueth all the world.* In this temptation  
 thou seekest to deuoure, but the  
 prey shall be plucked out of thy iawes;  
 in this thou thinkest to deceiue, but thy  
 dangerous falsehood shall be discouered  
 and auoyded. The victorious Lion of  
 the tribe of *Judah* the roote of *Danid*  
 shall rescue and deliuere his seely sheepe.  
 The Serpent that was lifted vp vpon the  
 crofie shall bruise thine head, and heale  
 the wound that thou like a fiery serpent  
 haft made. The Lord rebuke thee Sa-  
 tan. The Lord tread thee downe vnder  
 the feete of this afflicted sinner, and that  
 shortly.

*Answer to  
 this objecti-  
 on.*

**Esay.55.3.** But thou, O sorrowfull sinner, hear-  
 ken to the councell of God; let not the  
 serpent that deceiued our first parents,  
 deceiue thee: stoppe thine eare against  
 his lying words, and be ready to heare  
 what shall be taught thee in the name of  
 God. God saith by the Prophet, *Hearre  
 & your soule shal liue.* Hearre, that thy soul  
 may liue. Thou art vrged to desire deser-  
 ued death, thou art vrged, & yeldest with  
 thine

mine owne hands to hasten his death. Thy resolution to hasten it seemeth to be grounded vpon these reasons. First thou hast wronged and prouoked to anger the Lord of life, and therefore deseruest in his iustice to die. Secondly, thou hast burdened the earth (the place of mortall life) with thy sinnes, and art not worthy to liue any longer vpon the face thereof, and then to thinke that thou maiest liue in heauen (the place of immortal life) thou holdest to be shamefull presumption. Thirdly, thou holdest thy life to be loathsome (it is so to thy selfe) because it is offensive to God and to his Angels, to the church and members thereof. Fourthly, because thou hast not serued and glorified God by the continuance of thy life, thou wilt serue and glorifie him by hastening the end of it. Fiftly, thou hast multiplied sinne all the daies of thy life, and thou thinkest that thou shalt cease to sin if once thou be dead. Lastly, whereas thy life is full of feare sorrow and bitterness, thou thinkest by death to be freede at once from all. These are the reasons vpon which thou groundest thy resolution to hasten

hasten thy death with thine owne hands,  
they may preuaile as reasons with them  
whom God hath left in the power of  
**John 8.44.** him, whom the Lord *Iesus* calleth, a  
*murtherer from the beginning.* But who-  
soever remaineth in the protection of  
the Lord and givier of life, to him these  
allegations cary not the estimation of  
perswading reasons: or if they beare any  
such estimation with them, yet God wil  
never suffer them so to preuaile that  
they shal take effect, but he will preuent  
their execution as he did with the affri-  
ted Gaoler of *Philippi*, whom, being rea-  
dy to fall vpon his sword, when he per-  
ceiued the effects of the earth-quake, and  
feared that his prisoners were fled, the  
mercifull G O D preserued him by the  
voice of *Paul*.

My heart trembleth to thinke of this  
objection, and it breaketh out beyond  
the bounds of my conceit, that thought  
the precedent objection to haue beene  
the height of Sathan's malice, and of this  
poore afflicted sinners danger. But this  
exceedeth all height: heere is extremity  
of malice in the tempter, heere is extre-  
mity of danger in the tempted. If the

Deuill

Deuill preuaile in this temptation, hee  
seedeth not to vse any other. And if she  
sinne give place to this temptation, it is  
nothing worth to resist and ouercome  
all other. In answering this temptation,  
I wil first examine the point that he saith  
he is resolute vpon, and then the rea-  
sons vpon which hee groundeth his re-  
solution.

The thing that he is resolute vpon, is  
to cut the thred of his own life, in plain  
words, he intendeth to kill himselfe. In <sup>The iniqui-</sup>  
<sup>ty of the</sup>  
<sup>thing that</sup>  
<sup>he intendeth</sup>  
<sup>to doe.</sup>  
the whole history of the Bible that con-  
wyneth the records belonging to the  
Church of God, and to the people that  
pretend to haue any knowledge of God,  
how many hath he heard or read that did  
so? and what were they? in the first age of <sup>It is rare</sup>  
the world that lasted from the creation  
to the floud, sixteene hundred fifty and  
sixyeares, we read of much wickednesse,  
as being the  
height of al  
wickednesse  
how *Kain* vnnaturally killed his brother  
*Habel*, how *Lamech* transgressed Gods  
ordinance for mariage, and gloried in  
his owne cruelty saying to his wiues in  
his wicked pride, *I would slay a man in Gen 4:23.*  
*my wound, and a young man in mine heart.*  
We read of the carnal licenciousnesse of  
the

**Gen. 6.2.** the men of the best line. How the sonnes  
of God saw the daughters of men that they  
were faire, and they looke them wifes of all  
that they liked. Yea of the wholerace of  
mankind we reade that the earth was cor-

**Gen. 6.11.** rupt before God, for the earth was filled  
with cruelty, then God looked upon the  
earth, and behold it was corrupt, for al flesh  
had corrupted his way upon the earth. And  
their wickednesse was so vile in the sight  
of God, that hee repented to hane made  
man vpon the earth, and hee brought a  
floud vpon the earth, wherewith he de-  
stroied euery creature, in whose nostrels  
was the breath of life. And in all this  
time it is not read that any grew vnto  
this height of wickednes, to ineroch so  
farre vpon the right of God, and to be  
so vnnaturally sinfull as to kill him selfe.  
In so many yeares the Deuill that was a  
murderer from the beginning could not  
preuaile so far among the most wicked,  
as to perswade any to lay violent hands  
vpon himselfe. This wickednesse was  
then vnownen from the floud to the  
nativity of our Lord Iesus Christ, for the  
space of two thousand three hundred  
and elauen yeares, wee read of horrible  
wicked-

wickednesse , of warre among nations, of the tyranny of *Nimrod* , of the building of *Babel* , of the vncleanness of the *Sodomites*, of the slaughter of the *Schemites*, of the tyranny of *Pharaoh*, of the sinne of the *Cananites*, of the rebellion of *Korab*, of the couetousnesse of *Balaam*, of the fornication of *Zimri*, and infinit vngodlinesse in every age of man, in euery generation ; but of this kind of vnnaturalnesse, for men to lay violent hands vpon themselues, we haue my few examples . *Saul* fell vpon his <sup>1. Sam. 31.</sup> owne sword and killed himself, because he would not come aliue into the hands of the *Philistims* that preuailed against him in battell , and his Armour-bearer encouraged by his Lords example did delike vnto himselfe . And not many years after , *Ahitophel* the great counsellor that followed *Absalom* , vpon discontent left *Absalom* , went home to his owne house, and hanged himselfe. We rad of a fourth whose name was *Zimri* , <sup>2 Sam. 17.</sup> <sup>18.</sup> *King. 16.* that being besieged in *Tirzah* , and not able to defend himselfe and the place, went into the Kings Palace , and setting the house on fire , burned himselfe, and these

these are all that the Scripture recordeth guilty of this impiety, for we are not to number *Sampson* among them, whose purpose was not to kill himselfe, but to execute the iudgement of God vpon the *Philistines*, which was a worke of his calling, in the faithfull and zealous performance whereof hee lost his life. And I wittingly passe ouer the history of *Razis*, that fell on his sword and slew himselfe, that he might not come aliue into the hands of them, whom *Nicanor* sent to take him, leaving the credit of that History to the authority of the writer. Whom yet if wee adde to the former, the number is not much increased by him. So few they were in so many yeeres, with whom the ancient murderer could prouale to make them enemies of their owne life. And if we consider what manner persons they were with whom he did so far prouale, their wickednesse will serue to warne any man that hath any dram, either of pycity or wisdome, or care of his owne credit, not to put himselfe into the company and ranke of them. *Saul* was a man envious, traitorous, perfidious, cruell and profane.

2. Mach.  
14.41.

Act. 22.18.

profane. His enuy appeared in this, that hee hated *Danid* because the Lord prospered him, and because the people lidoured him, for that and for no other cause did hee seeke to take away his life. His traiterous minde appeared in this, that vnder pretences of loue, & shewes of the greatest fauour hee sought to kill *Danid*, giuing his daughter *Michol* to *Danid* to be his wife, that she might be the traine to destroy him. How perfidious and false offaith he was, appeared in this, that often giuing his promise to *Danid* to doe him no harme, and giuing it into him aduisedly, vpon sight and proofe of *Danids* innocency and faith to him, he yet euer brake it, and vpon every the least opportunity, went out against him with his Army to take him. His cruelty appeareth in this (besides other proofes thereof) that vpon the report of *Doeg*, telling him that *Abimelech* the Priest had asked counsel of the Lord for *Danid*, and had giuen him victuals, and the sword of *Goliah*, hee sent for *Abimelech*, and all the Priests of his fathers house, euен fowre-score and fiuem, and caused them all to be slaine,

1. Sam. 22.  
9. &c.

1. Samuel.  
22. 19.  
and

and destroied also Nob, the City of the Priests where *Abimelech* dwelt, smiting with the edge of the sword, both man and woman, both child and suckling, both Ox and Ass, and sheep with the edge of the sword, in most barbarous and inhumane cruelty. How profane hee was without due feare and reverence of God, the former act done vpon the Priests of the Lord without regard of the seruice whereto they were separated to minister at the Altar of the Lord, doth plainly shew. And his preuenting the time appointed of God in offering his Sacrifice, when the people were scattered from him, and *Samuel* was not come vnto him. But chiefly his profanenesse appeared in consulting with the Witch

1. Sam. 28. at *Endor*. As it is written of him, *Saul*  
7. said vnto his seruants, seek me a woman  
that hath a familiar spirit, that I may goe  
to her, and aske of her: and his seruants  
said to him, behold, there is a woman at  
*Endor* that hath a familiar spirit, then  
*Saul* changed himselfe, and put on other  
raiment, and he went, and two men with  
him, and they came to the woman by night:  
and he said, I pray thee, consure unto me  
by

by the familiar spirit, and bring me him vp  
whom I shall name vnto thee. This is an  
infallible argument of a most profane  
heart; in times of trouble and danger to  
take helpe of the Deuill, to place hope  
in him, to regard his word and answer.  
These things ought to bee done vnto  
God onely, his helpe onely should be  
sought in the time of danger, in his mer-  
ty and truth onely wee ought to trust,  
and to giue credit to his word which  
shall stand for euer, and from the God  
of truthe to see for counsell to the father  
of lies, and from the Sauour to flie for  
helpe to the destroyer is most profane  
and his Armour-bearer was not vnlike  
him, for commonly such as the master is,  
such wil the servant be, such as the King  
is, such wil the Courtier be. As for Achis-  
apel, he was a great states-man, but he  
was also a great traitor : hee was very  
wile in matters pertayning to rule, but  
he was also very wicked. He assisted the  
subject against the King, that was trea-  
son : he assisted the sonne against the fa-  
ther, that was vnnaturall treason : he as-  
sisted a wicked sonne, proud and bloudy  
Abel, against a godly father, euene at-

F f                      against

gainst religious and holy *David*, this was impious treason. *Zimri* likewise was a traitour against his Master *Elah*, whom he slew in the second yeare of his reigne, and inuaded the kingdome of *Israel*. Such were the men with whom the ancient murderer preuailed in three and twenty hundered yeeres, few in number, and men of most wicked hearts and liues. And shal our afflicted sinner thinke to match himself with such forlorne men? In wickednesse so rare will he be so forward? and with men so vile will hee ioyn? for the time after the comming of the Lord *Iesus* in the flesh, wee haue record in holy Scripture onely for seauenty yeares. In these yeares we read of much wickednesse, of the rage of the Iewes in crucifying the Lord *Iesus*, of the persecution of *Saul*, wherein *Stephen* was stoned, of the persecution of *Herod* wherin *James* was slaine with the sword. Of the malice of the Iews in euery place forbiding the Apostles to preach the Gospell to the Gentiles. And of their endlesse malice against *Paul* being now conuerted and become a witnessse of *Iesus*. And among all the enraged sinners

of

At this time, in which in the priuice of this  
world exercised his power most impetuously.  
We neede but of one alreadie  
victorius handes vpon him selfe, i euen that of  
the Apostle, and hee is engaged ouer  
by the names of traitor, aduall; and  
a child of perdition, to beare in this cause  
uite in comparison wth other sinnes  
also incurably and deuastately abill. A d. 15. N. 8  
in these men in comparison of other  
factes. And shall our poore sinners  
ende to increase this number? and coulde  
not chyfhoste exceed the meane & let  
the vices of the sinne (whiche in the  
hell seemed no helme for euynodess) v  
seeming to all bre meanyng such ex-  
uewickidness? And therfore coulde  
certaine inquietude of the now (as if this  
uellchouȝt in the vies to compete any to  
large auay wth vilenesse; but such as had  
readily ouerrunne his allurements by  
his owne forwardnesse in sinne) let  
the thirtysix the resolution of our  
mer, and make him feare to execute it is the  
injustice vpon himselfe, excede of  
In which fact (to make al hearts de- cruelie  
that) there is the extreameſt height without all  
full cruelty, without all mixture of mixture of  
charitie.

charitie on me royn the thifc that muſe  
deref hiby the high-way ſide, is cruelly  
yet in hiſ bruceley chidre is a mixture of  
ſoule cheſticy, for he intendeth hiſ owne  
ſuppoſed good, & in ſecking ſpoyle to  
to maintaine hiſ life. More cruelle is the  
tyrane that ſheddeth iuſticeſt blood,  
and preſenſeth vnto death God's Saintes.

**s. Eze. 21.16** A ſtrange ſlood in a right bloud exceeding  
much, will haue repleinſed Ierusalem  
from corner to corner. And as Herod

**Act 12.1** ſtreched forth his handes to waſe certayne  
of the Churche, and haſ killed Iudas the  
brether of Iohn with the ſword. Greater  
this cruelty, that is maintained by poſi  
ver, and counteſanced by authority,  
and false ſhevytis iuſtice. Yet is there in  
this a mixture of charitie. For ſuch ty  
rants ſuppoſe them whom they kill to  
be enemies, either to their religion, or  
to their rule, for defence whereof they  
uſe their cruelty. Greater is the cruelty,  
when vnder pretences of loue & peace  
muſders are committed. As when thoſe

**s. Sam. 4.6** two ſeruants of Iſboseth, pretending  
trade as Merchants, Rehah and Baanah  
hiſ brother came into the middeſt of the  
houſe, as if they would haue wheate, and  
they

they smote him under the fift ribbe, and ſaid: For when they came into the houſe, he ſlept on his bed, in his bed-chamber, and they smote him, and ſlew him, and headeſ him, and tooke his head, and gaue them away through the plaine all the night. And when Joab tooke Abner vnde the gate to ſpeeke with him peaceably, <sup>2.Sa.3.37.</sup> and ſmote him vnder the fift ribbe, that he died, for the bloud of Asael his brother. Heere was great treason, heere was cruelty couered with pretences of loue and peace. Yet in this cruelty therer was ſome mixture of loue. For the two brethren that ſlew Iſhboseth, did it for Dauides ſake as they affirmed. For when they had ſlaine him, They brought the <sup>2.Sam.4.8.</sup> head of Iſhboseth unto Hebron, and ſaid vnto the King, behold the head of Iſhboseth ſainte ſonne thine enemy, who ſought after thy life, and the Lord hath auenged my lord the King this day of Saul and of his ſide. And either they bare this loue to Dauid, to free him from an enemy as they pretended, or else they did it out of loue vnto themſelues, hoping to receive ſome reward at Dauides hand for their ſervice. And the ſact of Joab in

murdering Abner was out of loue  
of his brother whome Abner had  
killed before. This their crueltie was  
exceeded by the murder committed by  
**Cain**, in killing his brother **Abel**, when  
in it can not be denied, but there was  
loue vnto himselfe, for this was the  
quarrell, it grieued him that his bro-  
ther was accepted in his sacrifice, and  
he refused. Heerein hee held himselfe  
wronged, and intended that way to doe  
himselfe right. We reade of a cruelty  
exceeding this, in a degree against na-  
ture aboue the murder of brothers. For  
when **Senacherib** was returned from the  
land of **Israel** to **Ninive**, on a day when  
he entred into the Temple of **Misroch** his  
god, **Adramelech** and **Ssharezer** his sons  
slew him with the sword. The sonnes of  
his loynes that should haue beene the  
staffe of his age, and the guard of his  
person against his enemies, became his  
mortall enemies, they that received  
their life by propagation from him, and  
had not beene, if he had not first beene,  
they ynnaturally requited him, and spoilt  
him of his life, and did to their  
uttermost extinguish his being. What  
heart

heart of man abhorreth not these cruelties? and yet in all these, there is a mixture of some loue (I confesse a wicked loue, yet some loue) and some purpose they haue to benefit some, by making their life more happy : themselues at least, and their owne life, if no others. But in the fact of *Saul*, *Achitophel*, and *Iudas*, and such like persons that lay violent hands vpon themselues, there is no intent of doing good to others, no nor of making their owne life more comfortable or happie, they are no friends to other men, and they are greatest enemies to themselues, where no other loue remaineth in wicked men, yselfeloue remaineth, and perswadeth them things beneficiall to themselues. But in this finne where no loue to other men appeareth, there is loue least of al to themselues, while they worke their owne destruction. What could thy enemy desire to doe more vnto thee, then thou dost vnto thy selfe? What could iuice by the hand of the Magistrate in punishing? What could violence by the hand of the cruel in reuenging, do more vnto thee then thou dost vnto thy selfe?

Ff 4

Could

Could the *Philistines* haue done anie  
more to *Saul* then kill him? & to escape  
their violence he killed himselfe, seeking  
no other remedy of the mischiefe, then  
by throwing himselfe into the mischiefe  
could *David* preuailing against *Absor-*  
*bon*, haue done any more to *Achitophel*  
then to take away his life? and to escape  
the stroke of *Dauids* iustice, he tooke a-  
way his owne life himselfe, preventing  
the iudgement of another that he feared,  
by pronouncing & executing the same  
iudgement himselfe vpon himselfe. If  
whee judge of the affections by the acti-  
ons of men, and guesse what the heart  
desired by that which the hand hath  
done (and there is no surer rule, for the  
Lord *Iesus* saith, *By their fruits yee shall  
know them*) yea may we say, that where  
hatred made the *Philistines* enemies to  
*Saul*, and iustice gaue power to *David*  
in all seueritie to take away *Achitophels*  
life: neither hatred in the *Philistines*,  
nor iustice in *David*, could make them  
to be greater enemies and more dange-  
rous, then *Saul* and *Achitophel* were vnto  
themselues, for they made halte to  
doe the euill vnto themselues, that the  
others

others came more slowly to doe : for though the *Philistines* made hast to kill *Saul*, yet *Saul* made more hast to doe it then the *Philistines* could : and whereas *David* perhaps in his mildenes might haue bin intreated to spare *Achitophel's* life, *Achitophel* like a cruell iudge hating himselfe, made hast by speedy execution to preuent all pardon whom loueth hee that loueth not himselfe ? whose friend can he be, that in this manner and mea-sure is his owne merciles enemie ? Goe then, and be more cruell then euer was murdering theefe, oppressing tyrant, bloudy *Cain*, or *Senacherib's* vngacious imps , goe and be more eruel then any cruel beast, that though it be an enemy to the life of other creatures, yet is a re-solut defender of it owne life , if thou stiuie for the name and shaine of most cruel, yea more cruel then man or beast (I will ad also, or then diuel, for the diuels studie not to doe themselues hurt ) then goe and doe that violence that thou intendest against thy selfe , but if thou be willing to let the cruellest of men, the fiercest of beastes , yea the diuels themselues to goe before thee in merciles

merciles crueltie, then preserue thine  
owne life, if thou or any for thee say,  
thou doest it out of loue to thy selfe,  
intending thereby to preuent future  
euils. The vanitie of this speech shall be  
shewed when we come to the last reason  
whereupon thou goundest thy godles  
resolution.

*It is the  
loss of all  
patience &  
of faith.*

There is not onely merciles crueltie  
in this sinne of selfe murder. But there  
is also totall want of those two cardinal  
Christia vertues, that belong to the time  
of affliction, namely of patience & faith,  
the Lord Iesus requirs no more in vs for  
our aduantage at that time then these  
two, remembraunce of faith before patience,  
*Mat. xi. 28* and saying, *Come unto me all ye that are  
wearie and laden, take my yoke on you, and  
learne of me, that am meeke and lowly in  
heart, Hee requireth faith in the first  
words come unto me. He would haue vs  
come, Non pede sed fide, Not with our  
foote but with our faith, And non passus  
sed precibus, not with our shifting steppes,  
but with our constant praiers. His mea-  
ning is not that wee should set our  
feete within his courtes, but rather that  
we should with hope present our desires  
before*

before the throne of his grace, for this is  
the work offaith to draw neere to Gods  
mercy seate. And he requires patience  
in the next words, *Takemy yoake on you,*  
Letthere be no murmuring nor grudging  
against the yoake that God offreth  
tolya vpon your shoulders , spurne not  
against it, but take it meekely vpon you,  
& learn to submit your selfe vnto it. And  
Saint Paul requires no more in time of  
troubles, but these vertues of patience &  
fith, remeimbring patience before faith,  
saying, *Let your patiente minde be knownen Phi.4.5.*  
*unto allmen, the Lord is at hand and saith*  
in the next words *be nothing carefull but in*  
*althings let your request bee shewed vnto*  
*God in praier and supplication with gising*  
*of thankes.* He requireth patience in the  
first words plainly, *Let your patient mind*  
*be knownen unto allmen, and he requireth*  
fith in the next words; describing faith  
by her effects and saying, *Bee nothing*  
*carefull but let your requestes in althings*  
*be shewed vnto God in praier.* Vnto these  
vertues of patience and faith continued  
and practised in the time of trouble,  
when we are weatied with our long and  
laden with our heauie burdens , both

*Iesus*

444 *The Strong helper.*

*Iesus the Lord and Paul his minister doe promise and assure all deliuernce and ease. The Lord Iesus in these words, I will refresh you, and yee shall find rest unto your soules.* And the Apostle Paul his minister in these words. *The peace of God which passeth all understanding shall preserue your hearts and mindes in Christ Iesus.* What canst thou require more in thy hottest conflictes, then to be refreshed by *Iesus Christ?* What canst thou desire in the greatest load of thy soule but to be eased of thy burden? what canst thou wish and long for more then this in thy greatest vexation, that the peace of God that passeth vnderstanding should preserue thy heart and mind in *Iesus Christ?* and this is promised by *Christ* the trueth and by *Paul* the witnes of trueth, to them that in their troubles doe suffer with patience & pray in faith. But thou in this thy desperate resolution hast lost all patience, and cast away thy faith, for if thou hadst patience thou wouldest not bee vnwilling to endure Gods visitation, and to suffer his good pleasure: and if thou hadst any faith in God thou wouldest trust to his helpe and

nd with much comfort waite for the day of saluation. Consider the qualitie of this sinne, and thou shalt see, that it doeth more spoile thee of thy helps, and makes the more naked of all good couering (if more may be) then were our first parents spoiled and made naked by the fraud of the serpent in the Garden. For patience and faith beeing the couering of the soule for such stormie times, thou hast lost all this cloathing: thou refusest to bee refreshed by *Iesus Christ* while thou refusest to hold the course, wherein hee promiseth to refresh thee. thou refusest to be calod by the help of his strong hand, whilst thou refusest the course in which he promiseth ease. Thou artest from thee that peace of God, of inestimable price by which thy heart and mind should bee preserved in *Iesus Christ*, whilst thou refusest the meane by which that peace is to be obtained, how uncomely is it for the creature to be impatient at the worke of his *Creator*? how disordered a thing is it that the professed Christian should faile to put his trust in Christ his Saviour? a greater error then this into which thou runnest, it is  
not

not possible for any man to fall into this  
is to say to the judge whom we haue of-  
fended; I will endure no chaitisment at  
thy hands: this is to say to the redeemer  
that is readie to saue vs, I despise thy sal-  
uation &c rather make choice to perish:  
There is a madnes of the bodie when  
the braine is distempered: but verily  
this is the madnes of the soule running  
into ruine: and while thou art yet sober,  
wilt thou willingly run mad, foreseeting  
the mischiefe that will follow? I ouerlook

*It is against* Besides consider whose thy life is, who  
*the right of quickned thee at the first, who preserued*  
*God who* thy life heitherday, who hath numbered  
*only is* thy dayes and appointed thy time, to i  
*Lord of life* whom the seruice of thy life belongeth  
*& to whom* to yse while he pleaseth, to whom also  
*only the* issues of death doth appertaine, and who hath  
*death ap-* the keyes of Hell and of Death, and  
*peraune.* in whose handes the rule of all these  
things remaineth so shal thou discerne  
whether thou haue any power & autho-  
rity or no to meddle in this busynes.  
Didst thou appoint the beginning of  
thine owne life? Didst thou fashion and  
quicke thy selfe in thy mothers wombe?  
doeth not the Prophet say, speaking vna-  
to

to God, Thine hands have made me and Psal.19.7.3.  
fashioned me. He confesseth god to be the  
workmaster, himselfe to be Gods work,  
wherein hee did no more then the pot  
doeth, that taketh not his owne shape,  
but receiuies it from the potter. Hereof  
he speaketh more fully in another place.

Know yee, that euен the Lord he is God, he Psal.100.3.  
hath made vs. and not we our selfes. And  
wilt thou pull downe the building that  
God hath set vp: go to then; and pull  
downe heauen which God hath spread,  
rowle it vp in a bundle and cast it into  
the deepe, scatter in the ayre the water  
of the sea, and fling abroad the drops of  
till it be drie: pound the earth into  
dust and raise a maightie wind to scatter  
the same, that the place of it may bee  
found no more. If thou haue a purpose  
to destroy that God hath made, and  
wouldst oppose thy hand in destroying  
against the hand of God in building, at-  
tempt some of these things and try thy  
strength, that thou maiest suruiue thy  
last, and liue to reap the glory of it. If  
these things be to great for thee, then  
cease to hold this conceit, to attempt  
the pulling downe of that which God  
hath

Psal. 22.9.

hath built vp, oppose not thy selfe against his worke, especially in pulling downe the frame of thine owne life; where thou must needes perish with thine owne worke, & not liue to glorie in that that thou hast done. And as God made thee at the first a liuing wight, so it is he that hath preserved thee all thy time, in the feeblenes of thy infancie, in the carelessenes of thy youth in the rashnes of thy riper yeares, all which seasons of thy life, made thee subiect to many decaies, thorough their proper frailties. But God made thy feeble infancie strong with his strength: he made thy ignorant and carelesse youth aduised and wise by his wisdome: he made thy rash and bold manhood to be safe through his prouidence. He that keepeth Israel and neither slumbreth nor sleepeth, it is he that hath kept thee. The Prophet speaketh thus vnto God in one of the Psames. *Thou didst draw me out of the womb, thou gauest me hope even at my mothers breastes: I was cast upon thee even from the womb thou art my God from my mothers belly.* By which words hee giueth vs to understand that the same God that gaue vs

life

life in our mothers wombe, is hee that  
keepeþ vs from the wombe to the  
grave, he preuenteth dangers, he giueth  
laude, hee healeþ our sicknes, hee dis-  
poiñteth our enemies, he is our guard to  
defend vs, he is our shield and buckler to  
lue vs from all hurt. He hath done this  
for thee for thy conception vnto this  
day: and wilt thou in one hower at-  
tempt to ouerthrow and destroy that,  
which with so much care God hath che-  
rished so long? wilt thou be hatefull to  
oppose thy selfe against his loue? wilt  
thou be maliciously vnthankefull to op-  
pose thy selfe against the worke of his  
merly care? while hee is desirous to  
keepe thee in safetie, wilt thou striue  
(more then all the world besides) to  
worke thine owne decay? The Angels  
in heauen, vnderstanding the care of  
God for thee, doe willingly pitch their  
tents about thee, and refuse not for thy  
lusty, to beare thee in their hands, and  
keepe thee in thy wais. The diuels of hell  
by Gods prouidence are kept off from  
thee as with a strong hedge, which they  
can neither clime ouer, nor breake tho-  
rough, whereby they impeach not thy

**G g** safety.

safety. And while the creator of all things remaineth thy keeper, the creatures are in league with thee, and thou liuest in pace among them, and while the worke of God that preserueth thy life, hath this power among all creatures, that the creatures of heauen will not attempt thy hurt, the creatures of earth doe not attempt it, and the creatures of hell cannot. Wilt thou alone vnmercifully seeke to crosse the care of God in working thine owne woe? Then thou art worthy whom the heauenly creatures should abhorre, whom the earthly creatures should forsake, and the hellish creatures imbrace, received into their company, with this greeting, this is he whom God would haue kept; but against the loue of the Angels of heauen, against the peace of the creatures of the earth, and beyond the malice and power of vs Angels of darknes, hee hath destroied himselfe. Besides, it is God that hath assigned to euery one of vs the measure of our time, he hath appointed the number of our daies: our life did not begin till he appointed the first day of it, and so long it must last vntill hee say

By this is the last day of it. No man did it downe for himselfe when he would come into the world : and no man must let downe for himselfe when he will goe out of the world. God sent vs in giving vs life, when we came into the world : and God must call vs out of the world, taking away our life, when wee goe hence. It is the saying of Job, Is there not Job.7.1.  
*Appointed time to man upon earth : and are not his daies as the daies of an hireling?*  
Man hath his time appointed to him, when it shall begin, when it shall end, he cannot lengthen it when the end cometh, and he ought not to shorten it before the time be come. His daies are as the daies of an hireling; an hireling is retained for so many daies, longer than his couenant he may not stay, shorter than his couenant he ought not to stay: which is the life of man, hee is Gods hireling, for so many daies and yeares, God hath hired him in this world, as in Gods vineyard, to worke in some honest calling: when we haue serued out our time here, we may stay no longer, and till we haue serued out our time, we must serue so long. Thou wilt therefore be found

to bee a fugitiue seruant from God, if thou depart his seruice before thy time be full out. And that belongeth to God, and not to thee to set downe. The Prophet David saith of God in one of the

**Psal.63.20** Psalmes, *To the Lord God, belong the isses of death, To God it belongeth and not to man, to set downe and determine who shall die, when he shall die and by what meanes he shall die, he vseth sometime the hand of the magistrate, sometime the hand of the violent, and so endeth one mans life, (as we thinke) by counsell and worke of another man, but never did he giue licence to any man to kill himselfe, Hec hath forbidden mur-*

**Exo.20.13.** der by his commandement. *Thou shal not kill, He condemned it in Cain from the beginning of the world, to whom hauing slaine Abel his brother, he said,*

**Gen.4.10.** *What hast thou done? the voice of thy brothers bloud cries unto me from the ground, Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers bloud from thine hand, And after the flood when hec began againe to replenish the earth with inhabitants, he made a law against murder,*

to restraine both man and beast from committing it, saying, *Surely I will require your blood wherein your lives are: at the hand of every beast will I require it: and at the hand of man, even at the hands of a mans brother will I require the life of man. Who so sheddet a man's blood, by man shall his blood be shed: for in the image of God hath he made man.* So oftenesue unto God it is for a man (without warrant and authoritie) to kill any; because man was made in the image of God, a creature of vnderstanding, indued with excellent vertues of knowledge and righteousnes, with resemblance in these vertues to God himselfe, in the making of whom it pleased God to shew his excellent power, his wisedome, and his mercy. No man, no beast can destroy this creature and bee innocent before God. It belongeth onely to him that giuelife to take it away; where he takes it away, who can giue it? and where he hath giuen it who shall take it away. So that the whole rule of life must remaine in the hands of the Lord of life: who of himself saith, *I kill, and give life. Except thou canst doe both, attempt to doe nei-* Deu.32.39

G E 3      then.

ther. First make a liuing man if thou canst, and then kill him whom thou gauest life vnto, thou shalt hurt no worke therein but the worke of thine owne hands. But if thou canst not giue life, presume not to take away life, thou shalt therein violate the worke of another; and if thou maist not kill any other, thou maiest not kill thy selfe, one God made thee and them: and if thou shalt be guiltie of bloud in killing thy neighbour, thou shalt be guiltie of bloud in killing thy selfe: if thou maiest not touch the life of thy neighbour, thou maiest not touch the life of thy selfe. When *Elias*

1. King. 19.  
4.

was weary of his life, being persecuted by *Iezabel*, hee said vnto God, *It is enough O Lord, take my soule, for I am no better then my fathers.* Hee desired to be out of this present euill world, hee was wearie of the trauels and dangers of it: did he therefore kill himselfe; did he lay violent hands vpon his body, & let out his soule before his time? No: such thoughts were far from him, he remembred that God had placed his soule in that earthly Tabernacle, and he intreated God to set his soule at libertie. Hee held

held his hands, howsoeuer his heart was affected. So doe thou : hold thy hands from any fact of violence, and lift them vp with thy heart vnto God in heauen, and desire him to take thy soule when hee thinkes good. When the Apostle *Paul* was in a streight betwene two, and wist not whether he should desire life to continue in the world, or death to goe out of the world, because his life should be profitable to the Churc, but his death gainefull to himselfe : he expressed the inclining of his heart to death for his owne aduantage in these words, *De-Phil.s.13:*  
*Bring to be loosed, and to bee with Christ,*  
*which is best of all.* His reward was in heauen, he desired to obtaine it : his redeemer was in heauen, hee desired to be with him : and because hee could not come to injoy his reward, and to be with his redeemer, except by death he should passe out of the world, therefore he was willing to depart, and to that end to be loosed and set at libertie from his flesh. But did hee incline to set himselfe at libertie, to loose the bands of his owne life, by which his soule wast tied and fast bound, to the fellowship of his body ?

no; he desired to bee a patient, not an agent, to be a sufferer, not a doer in this busines: his words are, *Desiring to be loosed*. Not desiring to loose my selfe. This he longed, and this he waited for, and in time obtained it. In these men behold and see, how to craue and deemeane thy selfe, learne of Elias & Paul, learne of them that feare God: learne not of Saul and Judas, Iearne not of wicked men, mē that went astray intheir doings,

*Wilt thou  
loose thy  
life for thy  
owne plea-  
sure that  
never wert  
willing to  
loose it  
for Gods  
sake.*

And tell mee if at any time thy life was so vile in thy sight, and the pleasure and glory of God so deare vnto thee, that thou wert content and desirous to giue thy life vnto God, to put it in hazard for his name and for his trueths sake? Where hast thou despised the threatening of tyrants? where hast thou contemned the sword, the fire, the halter, or any other death? hast thou beeene cast into the fierie furnace with *Ananias*, *Azarias* and *Misael*, rather then thou wouldest commit idolatrie, and worship any God but the Lord? Hast thou at any time with *Daniel* bin cast into the Lions den for a prey to their teeth, rather then thou wouldest giue ouer and cease to pray vnto thy God? Hast thou beeene whipped

whipped with Peter and John? hast thou beeene imprisoned with Paul and Silas? hast thou been stoned with Steven? or hath thy necke beeene vnder the stroke of the sword with James the brother of John? hast thou suffred rebuke, or any losse of goods, or any linnen, for the name of Jesus thy Sauiour? In these cases, if thy life had beeene vile in thy sight, it had beeene a commendable thing in thee, to prefer the pleasure & honor of God, the trueth and glory of Jesus Christ, before the safety of thy life: for in this course, thou seruest with thy life, him that is the God of thy life: thou yeeldest it vp (being called for) into the hands of him that gaue it. And thou hast the examples of the Prophets of God, and the Apostles of Jesus Christ, to be thy patterne, who were ever ready and willing to lay downe and loose their liues in the seruice of God: they did not kill themselues to be delivered from the fury of tyrants, but they yeelded themselues to the cruell will of tyrants. As Jeremy, saying to them that went about to kill him for preaching as god had commanded him, *As forme, be bold* Icre.26.14

*Iete. 26.14. bold I am in your hand, doe with me as you  
thinke good and right. It was all one to  
him, and equally welcome to die or live,  
so that he might faithfully doe his office.  
of the like minde was S. Paul the Apo-  
stle, saying to the elders of Ephesus, Be-*

*Actio. 21. bold I goe bound in the spirit to Ierusalem,  
and know not what things shall come unto  
me there, saue that the holy Ghost witnesseth  
in every Citie, saying, that bands and  
afflictions abide mee. But I passe not at all,  
neither is my life deare unto my selfe, so  
that I may fulfill my course with ioy, and  
the ministratiōn which I haue received of  
the Lord Iesus, to testifie the Gospell of the  
grace of G d. Heere was a godly con-  
tempt of fraile life, with resolution to  
use the benefit of it while it lasted, in set-  
ting forward the seruice committed to  
him, and to let it goe without shrinking,  
whensoeuer the rage of men (by the suf-  
ferance of God) should by violent hands  
take it from him in the Lords quarrell.  
If thou haddeſt resolution in any like  
quarrell to yeelde thy life when there  
should be any attempt made to take it  
from thee, thou haſt the Prophets of  
God, and the Apostles of Christ thy ex-  
ample*

ample and thou hast also the promise of  
the Lord *Iesus* to recompence that losse  
of life with the gaine of eternall life, say-  
ing, *He that will saue his life shall loose it,*  
*and he that looseth his life for my sake shall* Mat.10.39  
*saue it.* That is , if any shall , to saue his  
life, deny to confess me before men, his  
life shall bee taken from him by some  
such iudgement of God, as that he shall  
haue no comfort in the losse of it, and he  
shall after die eternally : But if any con-  
stantly confess mee , putting his life in  
danger , either God shall miraculously  
deliuere him, and hee shall saue his life in  
this world, or for the losse of his life here  
(in which losse hee shall haue abundant  
comfort ) hee shall haue eternall life in  
the kingdome of heauen. Here are com-  
forts for thee , if thou haue come , or  
shalt come (in these cases) into danger,  
if thou retaine this resolution , to laie  
downe thy life for God and his glory,  
for *Iesus Christ* and his truth . But there  
was neuer in thee any such resolution:  
thou diddest not loue God so well and  
thy selfe so ill , to die for vertue, to die  
for truth, to die for the glory of God, to  
die for the name of *Iesus* : thou diddest  
neuer

*Acte 26.14 hold I am in your hand, doe with me as you  
thinke good and right. It was all one to  
him, and equally welcome to die or live,  
so that he might faithfully doe his office.  
of the like minde was S. Paul the Apo-  
stle, saying to the elders of Ephesus, Be-*

*Acte 20.22. bold I goe bound in the spirit to Ierusalem,  
and know not what things shall come unto  
me there, saue that the holy Ghost wisnes-  
seth in every Citie, saying, that bands and  
afflictions abide mee. But I passe not at all,  
neither is my life deare unto my selfe, so  
that I may fulfill my course with ioy, and  
the ministratiōn which I have received of  
the Lord Iesus, to testifie the Gospell of the  
grace of God. Heere was a godly con-  
tempt of fraile life, with resolution to  
use the benefit of it while it lasted, in ser-  
ting forward the seruice committed to  
him, and to let it goe without shrinking,  
whensoeuer the rage of men (by the suf-  
ferance of God) should by violent hands  
take it from him in the Lords quarrell.  
If thou haddest resolution in any like  
quarrell to yeelde thy life when there  
should be any attempt made to take it  
from thee, thou hast the Prophets of  
God, and the Apostles of Christ thy ex-  
ample*

ample and thou hast also the promise of the Lord *Iesus* to recompence that losse of life with the gaine of eternall life, saying, *He that will saue his life shall loose it, and he that looseth his life for my sake shall saue it.* That is, if any shall, to saue his life, deny to confess me before men, his life shall bee taken from him by some such judgement of God, as that he shall haue no comfort in the losse of it, and he shall after die eternally: But if any constantly confess mee, putting his life in danger, either God shall miraculously deliuere him, and hee shall saue his life in this world, or for the losse of his life here (in which losse hee shall haue abundant comfort) hee shall haue eternall life in the kingdome of heauen. Here are comforts for thee, if thou haue come, or shalt come (in these cases) into danger, if thou retaine this resolution, to lay downe thy life for God and his glory, for *Iesus Christ* and his truth. But there was never in thee any such resolution: thou diddest not loue God so well and thy selfe so ill, to die for vertue, to die for truth, to die for the glory of God, to die for the name of *Iesus*: thou diddest never

Mat.10.39

never esteeme the Gospell, true religion  
and righteousness at so high a price. O  
vile man, O vnworthy sinner, wouldest  
thou not gratifie God with contempt  
of life, and wilt thou gratifie the Devill  
with it ? wouldest thou not loose it for  
him that is the truth, & wilt thou loose  
it for the father of lies? was not he wor-  
thy (in thy sight) to be serued with this  
manly resolution, that gaue thee this  
life, and for the losse of it is ready to re-  
compence thee with eternall life; and is  
he worthy to be serued with it, who was  
euer an enemy to thy life, and when hee  
hath spoiled thee of this life, makes thee  
amēds with a higher mischife, to plunge  
thee in eternall death? O monstrous ab-  
surdity, to be admitted among the pro-  
fessours of Christianity. Pause awhile,  
and consider of this point, that if it be  
possible thou maiest be recovered from  
this desperate purpose. Thinke what it  
is to haue held God off at the staues end,  
and neuer to haue yeelded in thy heart;  
die for his loue, though he gaue thee life,  
to loose one drop of bloud for his sake,  
though he filled thy veines, to haue thy  
breath stopped for his glory, though it

was hee that breathed into thy nostrels  
the breath of life, and made thee a huing  
soule, and now to imbrace the devill in  
thy bosome, as if hee were thy God, to  
tell him that he shall haue thy life, thy  
bloud shall flowe for his sake, if thou  
get a sword or knife, and thou wilt  
strangle thy selfe and stop thy breath for  
his loue, if thou canst get a halter. Where  
is thy wisdome, that resoluest so foolish-  
ly? where is thy iustice that resoluest so  
injuriously? where is thy loue either to  
God or to thine owne soule (to whom  
thou oweſt thy loue, to God, to procure  
his glory, to thy soule, to procure the  
ſaluation of it) that resoluest so hateſu-  
ly? for more foolishly for himselfe,  
more injuriously against God, and more  
hatefully, both against himselfe, and  
God, did any man euer conclude and  
reſolve in any thing, then thou doest in  
this. Most foolishly thou determinest  
for thy ſelfe, that runnest into that de-  
ſtruſion, from which thou ſhouldſt flic  
with all poſſible ſpeed, as the *Israelites*  
fled from the tents of *Korab* & his com-  
pany, when the earth swallowed them  
up. And moſt yniuſtly thou dealeſt with  
God,

GOD, to take that is his without his  
leau(e for we are his, and not our owne.

They are the words of the Apostle Paul,

**1. Corin. 6** *Yee are not your owne.* And a little after,

**19, 20** speaking of our bodies and spirits, hee  
saith, *they are Gods*) and before his face,  
without any reverence and feare of him,  
to destroy them both at once : for thou  
destroyest the body in killing it, & thou  
destroyest the soule that must perish for  
that murder. And most hatefully thou  
proceedest both against God & thy self  
in this resolutio, hatefully against God  
in destroying his creature, and hatefully  
against thy selfe, in destroying thy selfe.  
The fact of the *Philistims* stopping vp  
with earth the wells that *Abraham* had  
digged, to the end that *Isaac* his sonne  
should not vse them for his carrell, is in-  
terpreted to be an evidence of their ha-

**Gen. 26.37** tred, *Isaac* saying vnto them, *Wherfore*  
*come yee to mee, seeing yee hate mee, &c.*  
How much more must thy fact be inter-  
preted to be an evidence of hatred both  
against God and thine owne soule, that  
fillest vp and choakest the well of life,  
that God digged and opened for thine  
use, and desirest to water at the pitte of  
death

death and hell, where thou shalt not obtaine one droppe of water to coole thy tongue when thou art in torments. How commeth it to passe among deceived men, that when as in the case of suffring for God, where death is accompanied with comfort, and rewarded with glorie, they shrinke and feare, withdrawing themselves, shifting for their liues, which then are sweet vnto them, and death is bitter vnto them: and in this case of laying violent hands vpon themselves, where death is accompanied with terror, and shall be rewarded with eternal damnation; heere they step foorth and are desperately bolde: life now is bitter vnto them, and death is sweet. This is a dangerous errour, wherein the ancient murderer hath beene thy counsellor, the giver of life never perswaded thereto: the very fact bewraies from what head the aduice came, euен from him that deueth the destruction of man.

Lay these things togither, and I hope the thing that thou art resolued to doe, will appere so foule and odious before thee, that thy resolution will vanish and fade away. This sinne of selfe-murdering

*Conclusion<sup>2</sup>  
concerning  
the act that  
bee inten-  
ded to do.*

ring is so abominable, that in the first age of the world, when abominations were so multiplied, that the most patient God was iustly prouoked, with a generall floud, to destroy from the face of the earth, every thing in whose nostrils was the breath of life, and among other abominations, murder crept in, and that betimes, in a greeuous manner, the brother murdering the brother; yet this sinne could find no entertainment. The Diuell was not then so impudent to tempt thereunto, and men were not so wicked to yeeld therunto. In the next long age of the world, from the floud vnto Christs coming in the flesh, for more then three and twenty hundred yeares, all hynne increasing, this sinne also crept in, but in all the sacred historie, among the people that had knowledge of the living God, there were not found aboue four or five that yeelded to this cruell sinne: monsters they were among men, monsters among sinners, their rarenes shews them so to bee. And after the daies of Christ, for seauenty yeares, (the Sacred history reaching no further) there was found

found but one *Iudas*, the traitour, the thiefe, the diuell, that betraied his Maiestie the Sonne of God, into the handes of his enemies : a monster whom the world hath not equalled, nor can equall with a match: so that in more then foure thousand yeares, among the people that knew God, though there were many idolaters, many blasphemers, many given to witchcraft, and other diuellish hearts, many traitors, many murderers, many whooremasters, many oppressors, thieues, false witnessses, and sinners of all kinds, yet there were not aboue six selfe murderers. And with these monsters wile thou ioyne? considering also, that in all sinnes, there is no mixture of loue, in all other sinnes, there is some mixture of loue, if not to any other, yet vnto him selfe, but he that committeth this sinne, shewes no loue, neither to God, to his neighbour, nor to himselfe. His sinne is totally hate, himselfe totally hatefull, and whereas the vertues of Christianitie, pertaining chiefly to the daies of affliction, when God maketh his elect like unto the Image of his Sonne, that suffering with him in this world, they may

H h after

after reigne with him in heauen, where, as the vertues of christianitie pertaining to this time, are patience to suffer the will of God, and faith to trust to Gods mercie : this sinne is the banishment of all patience, it is nothing else then fury in the highest degree, and it is the overthrow of all faith, hastening and pulling on destruction, where it should pray and wait for deliuernace; it is a violent opposition against the worke of God, it is a violent intrusion and invasion vpon the right of God. For life is the gift of God, he made vs living creatures, and this sinne violently overthrowes the worke of God. And God being the Lord of life, and having all authoritie ouer life to give it, to continue it, and to end it at his pleasure, and for his seruice, this sinner injadeth vpon Gods right, and without leaue from God, without any aduise or authority from him; yea directly against the commandement of God forbidding murder, hee presumeth to cut off his owne life. And he that never could find in his heart to lay downe his life for God, and for his glorie, though God gaue him

the

the life that hee hath, and when that  
is lost in his seruice, and for his sake  
hath promised to giue him life eternall;  
yet in this mad and desperate resoluti-  
on, is ready to step into the place of the  
tyrant, the persecuter, the executioner,  
and hangman: and for the diuell's plea-  
sure, not to lay downe, but to take a-  
way, euен his owne life, and to make  
himselfe with his owne murtherous  
hands a sacrifice to Belzebub, who did  
not giue vnto him the life that yet hee  
holdeth, but was euer an enemie to  
the safetie of it: and when that life is  
lost, shall reward him with eternall  
death, and hell tormentes for euer; such  
is the act thou resoluest to doe, the  
wofull effect of damned despaire, thro-  
wing thee into intollerable and eternall  
tormentes. And therefore with all care  
to be auoided. And the most migh-  
tie Preseruer change thy mind,  
and keepe thee from  
this ruine,

## CHAP. XXVIII.

*The vanity  
& weaknes  
of the rea-  
sons by  
which he is  
drawne to  
intend this  
act.*

*Tbree rea-  
sons seruing  
to prooue it  
a matter  
of iustice.*



Hen' our sinner signified his resolution to this act, he signified withall, the reasons by which he was induced to be so resolute. Those reasons I will now examine, and shew the weakness of them, that the sinner seeing his deceiued judgement, may repent him of his wicked purpose in time, and stay his hand from doing that mischiefe, which once done can never be helped;

the reasons were fixe in number. The first three seeming to prooue it a matter of justice, and the last three seeming to prooue it a matter of aduantage. The first three pretending justice, were these. First, he hath sinned against God, and deserued death, and therefore must die, this being a thing of necessity, hee holdeth it as good to die now as to tarry longer, and to die by his owne hand, as to expect the stroke of another. Secondly, hee hath loaden and overcharged the earth (the place of his present life)

life) with the burden of his sinnes', it groaneth; vnder that burden, and can no longer beare it, it must be eased, and he that hath laied this burthen vpon the shoulders of the earth, is the most fitte to remooue the same : he hath hands wherewithall to doe it, and his heart serues him. And with this second reason hee inuolueth and wrappeth another foolish conceit, that seeing hee is unworthy of mortall life vpon earth, it were follie and madnesse in him, yea it were shamelesse presumption to hope to obtaine immortall life in Heauen. Thirdly, hee saith his life hath beene loathsome to heauen and earth, in heauen to God and his Angells, in earth to the Church and all the true members thereof. And so great an offence must needes be remooued, that God and his Angells, the Church and her children may receiuue content. These things prooue it iust, that hee shoulde die. And that it should be a part of his inioyned penance to see the thing done himselfe. Now because my speech is intended for the health of the sinner, I will direct it to the sinner.

3

H h 3

Thy

The weake-  
ness of his  
first reason.

Thy first reason is, thou hast sinned agaist God, thou deseruest to die. This reason is no reason to infer that which thou wouldest inferre. That therefore thou must die, and especially by thine owne hand. For all men sinne against God, & all men deserue to die: must all men therefore die? especially must they die by their owne hands? This I doubt not but thou thy selfe thinkest absurd for others, and yet thou thinkest it reason for thy selfe. But God himselfe denieth this argumēt to be of any strenght, while he saith, or commandeth the prophet in his name to say,

*Eze.33.11* *Say unto them;*  
*As I live saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and live; turne you, turne you from your evill waies, for why will you die, O yee house of Israel? Is not God the ludge? Is it not hee agaist whom thou saiedst thou hast sinned, and deserued death, and therefore must die? It shall be granted that thou hast sinned: It shall be granted that by that sinne thou hast deserued death: but where is that must, where is that necessity of dying, that thou speakest of?*

When

when God saith it, and sweares it by his life (who liueth euer) that hee desireth not the death of a sinner. Thou dreamest of some inexorable seuerity in God, and some inevitable necessity of death in the sinner : God saith no to both. There is no such seueritie in God. Hee is farre from vrging, that desires not the death of a sinner. And there is no such vnauoidable danger to man, while God doth offer him the way of life, euen then when he hath by this sinne deserued death ; saying, *As I live, I desire not the death of the wicked, but that the wicked turne from his way, and live.* Seest thou not the vanitie of this first Argument? whereof truthe afforded the premisses? for thou hast sinned against god, and thy sinne deserueth death. But error, danger, death, and the diuell drew in the conclusion against truthe : for there is no necessarie, seeing God the Judge requires no such death. (*As I live I desire not the death of the wicked:*) and contrary to that conclusion sheweth a way of life, to his mind more agreeable, to the sinner more safe. (*But that the wicked turne from his way, and live,*) re-

turne this argumēt to the diuel that lente  
it thee: it may be retorted vpon him in  
full strength. For he hath sinned against  
God, and by his sinne deserued death:  
and therefore must die, for God desireth  
the death of wicked angels, hauing shut  
them vp in euerlasting chaines vnder  
darkenesse vnto the iudgement of the  
last day, and hath not shewed vnto them  
any way of life. But for thy selfe  
learne to argue better, and framethy  
argument so, that God may allow of it.  
I haue sinned against God, therefore I  
must repent, I must turne from my waies  
vnto God, and learne to walke in his  
waies. And againe, my sinne hath de-  
serued death, therefore I must turne  
from my waies, that I may live, for  
God hath sworn, that he desires not  
the death of a sinner, but that the sinner  
turne from his wicked way, and live.  
These Conclusions are inferred accord-  
ing to Gods will, who desireth both  
thy conuersion from thy former sinnes,  
and also thy saluation contrary to the  
merit of thy sinnes, saying, *Turne you,*  
*turne you from your euill waies, for why*  
*wil you die, O ye house of Israel?* These  
conclu-

conclusions haue holiness in them, agreeable to all the commandements of God, whereas thy former conclusions mince to murder contrarie to GODS commandements : and these conclusions containe life and saluation in them, according to all the promises of God, whereas thy former conclusions containe death and destruction contrarie to his promises. If by thy former sinnes thou hast incurred the iust displeasure of God. This manner of reasoning that I haue taught thee, shewsthee how to recouer his loue and liking, and if thy former sinnes haue brought thee into the danger of death ; this maner of reasoning that I hane taught thee, shewes thee how to recouer life and saluation. Throw therefore thy foolish reason ( I haue sinned, and therefore must die) in the face of him that framed it for thee : and remember euer that comfortable speech of God, *As I live, saith the Lord Eze.33:11* God, I desire not the death of the wicked, but that the wicked turne from his way, & live: And frame thy Arguments by the direction of this word. I haue sinned against God, therefore I must turne from my

my wicked waies . And my sinne against  
God hath deserued death. Therefore I  
must turne from my wicked waies so shal  
I liue, this mæcet of arguing being as thou  
seest agreeable to Gods word , is both  
pleasing vnto God, and safe for thy selfe.

*The weak-  
nes of his  
second rea-  
son.*

Thy second reason grounded as thou  
thinkest vpon justice, is this. I haue laden  
and ouer charged the earth with the  
burden of my sinnes, it groaneth vnder  
that burden and can no longer beare it,  
therefore it must bee eased by the re-  
mouing of me. And forasmuch as I haue  
beene the man that haue laied this load  
vpon the earth, it is meete I shoulde also  
be the man to remoue it. This latter  
part of thy reason, that thou shouldest be  
the man to remoue the burden, that hast  
beene the man to lay on the burden , I  
hold to be most reasonable, he that did  
the wrong, ought to make the mends.  
But let vs agree of the true burden that  
hath beene laid on by wrong, and must  
be remoued by right. That burden thou  
speakest of in the first part of thy reason,  
wherein thou arguest thus; I haue loa-  
den the earth with the burden of my  
sinnes, whith it can no longer beare:

th<sup>e</sup>c<sup>s</sup>

therefore I must by death be remoued.  
Doest thou not behold and see an error  
in this arguing? yea a wicked and most  
deceitful fraud of Satan seeking subtilly  
to destroy thee, while in the antecedent  
of thy argument thou speakest of the bur-  
den that presseth the earth; thou namest  
thy sins, and they indeed make the earth  
to groane: and when thou commest in  
the conclusion of thy argument, to  
speak of remouing this burden, thou  
failest nothing of remouing the sinne,  
but speakest altogether of remouing thy  
selfe: thy sinne is the burden, and thou  
concludest not to remoue the sinne, but  
to remoue thy selfe. If a man wounded  
by another, and desirous to be healed,  
should apply his meanes to the party  
that made the wound, and not to the  
wound it selfe, doest thou not see, that  
man that made the wound may bee re-  
moued, and the wound semaine still as  
dangerous as it was at the first: but if he  
apply his meanes to the wound that was  
made, the wound shalbe healed and so  
remoued, the man that made it remain-  
ing still. Thy case is altogether like it,  
thou hast giuen the earth a wound by  
the

the burden of thy sinnes, if the meanes  
for the easing of the earth, be applied, not  
to the sinne to take away it, but vnto  
thee to take away thee, thou maist be  
remoued, but the guiltines of thy sinnes  
shall remayne vnto iudgement. But if  
meanes be rightly applied to take away  
the sinne, the earth is eased of her bur-  
den, and thou also remainest in safetie,  
thy argument therefore should be fram-  
ed thus. The earth groaneth vnder the  
burden of my sinnes, therefore these  
sinnes must be remoued. Hee is vnwise  
that cannot, & he is vniust that will not  
discerne betweene the man that sinned,  
and the sinne by him committed. It is a  
true saying of Saint Gregorie. *Man is*  
*the worke of God, sinne is the worke of man,*  
*let vs therefore discerne what God hath*  
*made and what man hath done, and neither*  
*for the error that man committed, let vs*  
*hate man whom God made, nor for the*  
*man, that is Gods worke loue the sinne*  
*that man hath committed.* According  
to this rule, discerne betweene thy selfe  
that att the worke of Gods hands,  
and thy sinne that is the fruite of thine  
owne inuention. I hope thou wilt not  
say

ly that the worke of Gods hands is a burden to the earth, and for the ease of the earth must be remoued, then thou as thou art a man and a liuing creature of Gods making , art not the earthes bur- den, neither is it the remedie to take the man away. But the sinne that thou hast committed is the burden of the earth, and the remedie of this euill is to take the sinne away : which is done on thy part by repentance, by ceasing from sin and by working righteousness as *Esaie* teacheth saying ( in the person of God ) unto the people of *Israel*, *take away the sin of your workes from before mine eyes.* *Elay. 1.16* *use to doe euill, learne to doe well.* Then on the part of the sinner is his sinne re- moued, when hee repenteth him of his sinne ceaseth to doe euill , and sets his heart to worke righteousness. And one Gods part our sinnes taken away by for- giuenes which alwaies accompanieth mans true repentance as *Ezakiel* teach- eth vs saying, *if the wicked will turne from all his sinnes that he hath committed, and kepe all my statutes, and doe that which is lawfull and right, he shall surely live and shall not die, all his transgressions that hee hath* *Eze.18.21*

bath committed, they shall not bee menti-  
oned unto him, &c. Sinne is remoued,  
on mans part by repentance, on Gods  
part by forgiuenes: and thy sin (not thy  
person) being the burden of the earth,  
if thou wilt due a worke of iustice, and  
ease the earth of the burden vnder which  
she groaneth, by removing the same, then  
remoue the sinne wherewith thou hast  
oppreſſed her, and let thy ſelfe alone, re-  
pent of thy ſinnes paſt, amend thy way  
for the time to come, and thy ſin is done  
away. So ſaith Saint Peter, *Amend your*

*Act 3.19.* *Sinnes, and turne, that your ſinnes may be put*  
~~away.~~ *Amend therefore the firſt ſpeech in*  
*this ſecond reaſon & frame the argumēt*  
*thus. I haue looden and ouercharged the*  
*earth with the burden of my ſinnes, it*  
*groaneth vnder that burden, & can no*  
*longer beare it, there fore it muſt be eaſed*  
*by the remouing of my ſins, & then*  
*ad on Gods name the ſecond part of thy*  
*ſpeech in that reaſon, & ſay; Forasmuch*  
*as I haue beene the man that haue laide*  
*this load vpon the earth, it is meete I*  
*ſhould alſo be the man to remoue it, &*  
*now become as reſolute to ease the*  
*earth of the true load, which is thy ſin,*

as before thou didst professe to bee in removing thy selfe which art not the load.

And as for the conceit which thou didst infold in this reason, or infer vpon this reason, that seeing thou hadst Being vn-  
oppreſſed the earth with thy finnes, and <sup>worthy of</sup> <sup>life on earth</sup> were vneworthy to liue any longer in the earth which is but the place of mortall life; it should be folly & madnes in thee, <sup>be is more</sup> <sup>unworthy</sup> <sup>of life in</sup> yes shameleſſe presumption, even to <sup>beauena-</sup> <sup>swered.</sup> thinkē to live in heauen which is the place of euerlasting life. Indeed he that is vneworthy of mortall life, & of a place in earth, is much more vneworthy of immortall life, and a place in heauen. But let this thought vanish, together with the ſraudulent reason. For he that is worthy of neither, may (by the fauour of God) inioy both. *Jacob* confeſſeth himſelfe vneworthy of all Gods blesſings ſaying, *I am not worthy of the leaſt Gen.33.10* ſallike mercy, and all the trueth which thou haſt ſhewed vnto thy ſervant. Hee confeſſeth his vneworthines, & yet confeſſeth with all, that God ſhewed him that mercy and trueth, that he held himſelfe so vneworthy of; and vnto this vneworthy man (ſo conſidering himſelfe) did

did God make promise of his free favor in these words. *I will not forsake thee, until I have performed that, that I have promised thee.* So that it is not the worthines of the receiuer, but the promise of God that hee respecteth in shewing mercy and bestowing his blessings. And if thou wilt take order by repentance (as hath beeene taught thee) to remoue the burden of thy sences, wherewith all thou hast oppressed the earth, thy unworthines with thy sinnes shall be done away, and after the daies of thy mortall life on earth finished, thou shalt enjoy immortalitie with God in the kingdom of heauen.

*The weaknes of his act as a worke of iustice is this.* My life is lothsome both to heauen and earth in heauen to God & his Angels, in earth to the Church and her children, and therefore it must not to bee continued. This is not a new reason, but the first enlarged with addition of the names of the Angels in heauen, of the Church and her children on earth. For in the first thou didst affirme that thou hadst offended God (that is made thy life to be loathsome

one in his sight). And now thou ad-  
delt further mention of his Angels a.  
bove and Saints beneath, thou hast also  
given offence vnto them, indeed vpon  
thy loue and hatred of God dependeth  
thy loue and hatred of all his seruants in  
heauen and earth. If by thy wickednes  
thou make thy life loathsome to God,  
thou makest it also loathsome to them :  
and if againe by repentance thou make  
thy life pleasing to God , thou makest it  
so pleasing to men. For as Salomon  
*sith. When the waiers of a man please the Pro.16.7  
Lord, he will make also his enemies to be at  
peace with him.* So that if thou repente  
thee of thy former lewd life , if thou  
use to doe euill, & learne to doe well,  
thou hast reconciled thy selfe to God,  
and he will make all his creatures to be  
friends with thee , euuen them which  
were most offended before : and for  
thine owne good consider, what it is that  
 hath made thy life so loathsome to hea-  
uen and earth, to God, to his Angels, to  
the Church, and to the children of it, is it  
not thy sinne? is it any thing but thy  
sinne? then if thou wilt be carefull as  
thou hast beeene taught, to put away

I i

finne

sinne by repentance , all the offence is remoued : heauen doeth no longer hate thee , and the earth hath not cause any longer to be an enemis ynto thee : what they loathed before , is now done away , and that succedeth in place which they haue cause to loue , and doe loue . That the offence which God tooke , is done away by thy repentance , appeareth by

Luke.15.7

*Joy shall be in heauen for one sinner that converteth, more then for ninetie and nine iust men, that neede no amendment of life.* And when he saith there shall be ioy in heauen , he doeth not exclude the God of heauen , for what ioy can be in heauen and among the creatures of heauen , if the God of heauen remaine displeased ? therfore thy repentance remoueth all cause of loathing from God , and receiueth therein all content , and in particular , it giueth content to the Angels of heauen . All cause of loathing & offence is taken from them , and in place thereof they reioice and are glad for thy conuersion . It is said in the same place of the Gospel ,

Luke.15.  
10.

*Likewise I said unto you, there is ioy in the presence of the Angels of God for one sinner*

ur that conuerteth. See how thy con-  
uerse altereth the case : thy sinne ma-  
keth the Angels to loath thee as a filthy  
and abominable creature ; thou art no  
sooner conuerted and changed by thy  
repentance, but they which loathed thee  
before, doe now loue thee; they which  
held the abominable before, doe now  
eleeeme thee as honorable. What neede  
is here of taking away of life, to take a-  
way and remoue the offence of the An-  
gels ? repent and it is done , amend thy  
life, and thou hast their loue, and as thy  
repentance recouereth loue and grace  
in heauen, so doeth it in the earth, in the  
Church, and among her children. What  
isle is the Church, but the number of  
them, that by the calling of God are tur-  
ned from their wickednes and infideli-  
tie? And can the Church hate the chil-  
dren that by repente and regeneration  
are borne againe vnto her? the  
Church inviteth and calleth to repen-  
tance, saying, *Come and let vs goe vp to Esay.2.3.*  
*the mountaine of the Lord, to the house of*  
*the God of Iacob, and he will teach vs his*  
*ways, and we will walke in his pathes.* The  
Church altogether calleth to repente

the watchmen and pastors in the Church  
lift vp their voice as a trumpet , and re-  
proue the sinne of the people and teach  
them the way and will of God, and call  
by doctrine : the people and flocke set  
vp the example of their life , according  
to the commandement of our Sauiour.

Mat. 5.16. *Let your light so shino before men, that  
they may see your good workes, and glorifie  
your father which is in heauen . And they  
call by example, all that are truly turned  
vnto God, doe desire that all other may  
truely turne to God. And how then can  
it bee? if thou repent thee of thy sinne,  
and turne to the Lord in amendment of  
life , but that the Church and her chil-  
dren, that loathed thee before should now  
love thee : and what is then become of  
this great and fearefull obiection? what  
neede haue we of killing and murdering  
the sinner ? mortifie thy earthly mem-  
bers , war against thy fleshly lusts, cease  
from thy sinne, and doe that which is  
right in the sight of God, and these rea-  
sons that seemed iniustice to vrge, a ne-  
cessity of thy death are vanished away.  
And thou maiest liue to glorifie God,  
and finishing thy daies on earth with  
comfort,*

comfort, and maiest and shalt live here-  
after in heauen. Al which is ouerthrown  
with thy wicked resolution.

Besides these reasons that seemed to three rea-  
son it a matter of iustice (when yet <sup>sons seem-</sup>  
nothing can bee deuised more vniust) <sup>ing to prove</sup>  
you haft other reasons that seeme to <sup>is a matter</sup>  
prooue it a matter of aduantage (when <sup>of aduan-</sup>  
indeed it were the greatest of all losses  
that can hoppen vnto thee.) First thou

I.

thinkest by doing execution vpon thy  
life, that thou shalt glorifie God in thy  
death, whom thou never haddest care to  
glorifie all the daies of thy life: and this  
cannot but turne to thy aduantage, to  
be found so zealous of Gods glory, that  
thou art willing to furder it with the  
loss of thy life. Secondly, thou thinkest  
that by cutting of thine owne life thou  
shalt then cease to sinne, which during  
thy life thou haft not done, but hast con-  
tinued to multiply iniquity euery day.  
And indeed he that is dead is freed from  
sinning after the manner of the liuing.  
for when *Achan* was stoned, hee could  
leake no more: When *Zimri* was thrust  
thorow the body by *Phineas* hee could  
commit fornication no more. When

25.

I & 3

*Achitophel*

Achitophel had hanged himselfe, and Iob  
had smitten Absolom, they could con-  
spire in treason no more. And this can-  
not but turne to thy aduantage, that  
thou shalt no more sinne against God.  
Thirdly, thou thinkest that thy death  
shall bring with it an end of all thy trou-  
bles, of all thy paine, of all thy feare  
and indeed it bringeth with it an end of  
all the momentary troubles of this life,  
both past, present, and to come. Famine  
hauing once killed, the famished shall  
hunger no more: the sword hauing once  
slaine, the dead shal never feare wounds  
any more: If sickness haue devoured  
and brought to the graue, the consumed  
parts shall grone and languish no more.  
The fire, the water, the prison, the racke,  
the tyrant, the hang-man, can torment  
and kil no more. And in one word, death  
deliuereth from all the labours, trou-  
bles, dangers, and euils of this life (if  
there be not other troubles and euils of  
another world, it freeth from all) and  
this thou esteemest so great an aduan-  
tage, as that euen the most scaredfull  
should for it desire seeke and imbrace  
death. These reasons also let ys examine,  
that

that thou maiest not bee deceiued and perish.

The first reason seeming to proue it a matter of aduantage is this, thou think-  
eft by doing this execution, that thou shalt glorifie God by thy death, whom thou hast had no care to glorifie all the daies of thy life. And some beneficiale reward must needs be due vnto thee for so great care of glorifying God. I might wonder iustly to heare this reason come from thee, for they which intend to doe my such thing vnto themselues, haue little care or thought of Gods glory: and I am sure they haue no rule for it, hatby destroying themselues, they do gloryfie God, and may thinke that God would haue them by any such course, seeke to glorifie him. This was a tricke of the prince of darknesse, cunningly put vpon thee, who turning his selfe into an Angell of light, when he goeth about both to destroy thee, and to dishonour God by this vngodly fact, would make thee beleue that it were a holy and vertuous action, seruing greatly to the glory of God. And with this cunning the subtil Serpent hath preuailed

Ii 4                      too

*The vanity  
and weak-  
nesse of the  
first of these  
reasons.*

too far with many weake ones, God deliver thee from him. Indeed God is honoured greatly by the destruction of the wicked, as he saith to *Moses*. When the children of *Israel* going out of *Egypt*, were directed to goe by the way of the Red-sea through the Wildernesse, Pha-

Exo. 14. 3. rao will say of the children of *Israel*, they are tangled in the land, the Wildernesse hath shut them in, and I will harden Pharaos heart that hee shall follow after you: So I will get me honour upon Pharao, and upon all his host. And after when Pharao with his host was come forth after *Israel*, and God had commanded *Moses* to goe toward the sea, to lift vp his rod, and stretch out his hand vpon the sea, that a way being opened in the diuided waters, *Israel* might goethow, he said, Behold I will harden the hearts of the *Egyptians*, that they may follow them, and I will get me honour vpon Pharao, and upon all his host, vpon his Chariots and vpon his Horse-men. Then the *Egyptians* shall know that I am the Lord, when I have gotten me honour vpon Pharao, vpon his Chariots and vpon his Horse-men. And how was this honour gotten but by destroying

froying those wicked men ? for after they were entered in betweene the wa-  
nts, at Gods commandement, Moses  
stretched forth his hand upon the sea, and  
Exo,14.37  
the sea returned to his force early in the  
burning, and the Egyptians fled against  
a, but the Lord overthrew the Egyptians  
in the middest of the sea. So the water re-  
turned and covered the Chariots and the  
Horse-men, even all the host of Pharaoh  
that came into the sea after them, there re-  
mained not one of them. Heere was ho-  
nor gotten by the destruction of the  
Egyptians. But marke how he speakes  
of it. *I will get me honour upon Pharaoh,*  
*and upon all his Host.* Hee got it, they  
did not give it him : they had no intent  
to doe him honor, and to make his name  
glorious : but he tooke it, hee wrought  
it out for himselfe by his mighty power  
in their destruction hee made himselfe  
knowen , to be a iust a mighty and vp-  
right God, that giueth to euery man ac-  
cording to his workes , and respecteth  
no mans person and is able to bridle ty-  
rants , and to cut of the vngodly what-  
soever they be. Thus he glorifieth him-  
selfe by winning the praise of a holy iust  
and

and omnipotent God, when he cutteth off the wicked, and bringeth them down into destruction. They that perish had no intent to glorie him, nor may they looke for any thankes or reward in regard of the glory that God hath by them, for they never studied to yeeld him any such praise, he wonne it altogether against their minde and purpose. And so in thy case, if thou shouldest persist in thy vngodly purpose, and shouldest out of thine owne daies by killing thy selfe, thy frowardnesse and wickednes should turne to his paise, his iustice should appeare to his great glory. But to thee no thankes nor reward should be due, as if thou haddeſt intended and laboured to bring glorie to his name, for what haſt thou done that thou canſt thinke agreeable to his will? and worthy of his acceptation and reward. Did he euer give thee any authority to take away the life of any? ſhew thy commission and warrant from God, that thy obedience and care to ſet vp Gods praise may appeare in thy lawfull and warrantable action. Many trespasses of ſubiects deserue death, and it is the Kings honour that wickednesſe

wickednesse in his people be punished :  
but is it lawfull presently for a priuate  
man to kill that trespasser , because hee  
hath iustly deserued death ? he that doth  
it without authority and warrant from  
the King , shall hee not bee culpable of  
murder ? If authority be giuen thee , it is  
thy praise to doe iustice , if thou haue no  
authority that act of iustice will be thy  
sinne , it will bee iustice to him that is  
slaine , but it will be murder in thee that  
diddest take away his life . So howsoe-  
ver thy sinne doe deserue death , yet if  
thou kill thy selfe without authority  
(and God neuer gaue authority , nor wil  
give to any to kill himselfe) thou sinnest  
presumptuously , and insteide of honou-  
ring God , doest dishonour him , first in  
committing wickednesse , and secondly  
in preventing the noblehonour of God ,  
which he might haue won in forgiuing  
thy sinne . Gods glory is sought and of-  
ten wrought by aduenturing thy life in  
his seruice , yea by loosing thy life in his  
seruice : this hee often requireth , and e-  
uer rewardeth . Therein a man truely  
sheweth that he preferreth Gods glory  
before his owne life . Thus the Prophets  
and <sup>1</sup>

and Apostles, and all holy Martyrs haue glorified God by adventuring first, and loosing at last their liues in his seruice. It is their comfort, their glory, their saluation, so to yeeld vp their liues to the seruice of the giuer of it. But Gods glory is not sought nor wrought by them, that in their discontent, and impatience, grudging at the troubles that hee hath laied vpon them, and despairing of his helpe to support and deliuere them, doe kill themselues, because they will not suffer. Therein they truely shew themselues enemies of Gods glory, grudgers at Gods will, preferring (euen to the losse of life) their owne wil before Gods will, their owne vnjust will, refusing to beare the correction of God, before his iust will in correcting them. Can there be a more proud, a more wilfull, a more wicked and obstinat opposition against God then this? that a man shall say, I wil die before I will indure this at Gods hands, and after to doe it because hee may not haue his will against God. Neuer any Prophet, neuer any Apostle, or holy man euer did so. There is no comfort nor glory in it, but dispaire, horror  
and

and eternall confusion in it. This therfore is a most false and wicked reason. Thou shalt truly glorifie God if thou amend thy life, thou shalt but dishonour and offend him in ending thy life.

Thy second reason grounded vpon *The vanity supposed aduantage* is this. Thou thinkest that by cutting of thy life, thou shalt sinne no more. And to cease from sinne thou holdest to bee very pleasing vnto *sins*. and weakness of the second of these reasons. God, and so it will proue beneficiall to thee. This reason is full offraude. For firstwher thou thinkest that after death thou shalt sinne no more, I deny it to be *dead may be said not so sinne.* *How the* true in all men, otherwise then thus, that they can no more sinne after the manner of this world, they cannot betweene death and the resurrection, giue their members (that laie leueles iu the graue, and turke to dust.) As weapons of unrighteousnesse vnto sinne : *Ahab* Prophets being dead can lie vnto him no more, *Ioab* being dead can murder no more, the swearer, the adultery, the thief being dead, can with their tongues blasphem no more, with their hands rob & spoile no more, nor pollute their members by vncleanness any more, but doeth

*The wicked doth it follow therefore that they sinne  
continuall no more? is not the hatred of God sin?  
sinne even when they  
are dead.*

impatiency in suffering deserued damnation, is it no sinne? can any imagine that damned soules haue laied off al maliciousnesse? and that those men, that while they liued, and were called vpon to serue the Lord, were allured by many blessings giuen, and by promise of many more, were threatned with Gods iudgements, and felt also some fauourable and easie corrections, would yet never hearken to the voice of God, would never loue him, never feare him, never cease from sinne, never regard to amend their waies, but continued obstinate, and diuided in their ignorance, stubbornnesse, malice and all their sinne? can any imagine that these, as soone as they are dead, should become free from sinne, and holy Saints, to please God by abstayning from euill, and to merit fauour? O most absurd imagination, to think that a man should become holy in Hell, that was profane vnto the last point of his life on earth. Hitherto properly belong the words of Salomon saying, *If the tree doth fall toward the South, or toward the North,*

in the place that the tree falleth in, there it shall be. In that place he exhorteth to liberality and vertue while we live, because when death comes, then there is no place of bearing after any fruits of goodness, after death there followeth no alteration of this kinde, to make either the good man worse then hee was, or the euill man better then hee was: if the tree fall toward the South it turneth not it selfe after to the North, and if it fall toward the North, it turneth not to the South. The good mans goodness continueth with him, and is increased rather then diminished, because he then enjoyeth the goodness of God in Heauenly maner, to raise his loue vnto God to the highest degree and measure: and the wicked mans wickednes after death continueth with him, and is increased rather then diminished, because he now feleth the wrath of God in the heauiest manner, to raise his hatred against God to the highest straine. Death can make no such change in a man that hee that was a sinner vnto death and in death, should cease to bee a sinner after death; this reason will deceiue thee: if earth was

was able to make the a contemner, then Hell is able to make thee a blasphemer; for if correction (intended for thy amendment) could not make the cease from sinning while thou didst liue. How much lesse can punishments, laid vpon thee, not by way of correction, but by way of condemnation make thee cease from sinning? the minde of the condemned, how it stands affected toward God, we may see by that which is written in the Booke of the Revelations,

**Mal. 1.6.9** *Men boyled in great heate, and blasphemed the name of God, which hath power over these plagues, and they repented not to haue given him glorie. When sinners are once tormented in those flames, they are so farre from repenting of their sin, to cease from it, that their whole carriage is rage and blasphemy. They can doe nothing else; and therefore, though being dead, thou can doe no euill, after the fashion of this world, yet it followeth not that therefore thou shalt not sinne.*

*If they doe come to no new sinne, yet they must perish for the old un-pardonable.*

But say thou canst not commit any new sinne, what aduantage is that unto thee, when thy olde sinne is vnfor-  
giuen,

giuen , for want of repentance before  
thy death : yea thy very death, wrought  
by thine owne hands (without warrant  
from God, yea directly contrary to the  
commaundement of God) addeth vnto  
thy condemnation deserued before.  
Doth it helpe the thiefe fast shut vp in  
prison, that he stealeth no more, when  
for the olde theft vnpardonable , hee  
must be hanged? Surely no:and his cea-  
sing to steale while he is a prisoner, will  
not bee interpreted to proceede from  
my new grace , and purpose of amend-  
ment , but to be want of libertie, want  
of meanes and opportunitie . Hee doth  
not steale, because hee cannot steale, it  
is no new mind in him, but the streight-  
nesse of his imprisonment that maketh  
him forbear; and though hee commit-  
te new robberies , yet hee must die for  
the olde. And if thou couldest finne no  
more after thy death, the not commit-  
ting of new sinnes would be as smal ad-  
vantage vnto thee , that perishest for  
the olde vnpardonable : and thy forbear-  
ing in thy graue , will not be interpre-  
ted to be any fruit of repentance , and a  
renewed heart, but to bee a necessarie

imposed vpon thee, thy earthly mem-  
bers beeing tied and restrained by the  
condition of death: and therfore thogh  
thou commit no new sinne, thou must  
perish eternally for thy old, not repen-  
ted by thee, and therefore not pardoned  
of God. There shall not be laied to the  
charge of them that shall heare this sen-

**Mat.25.41** tence at the last day; *Depart from me ye  
cursed into euerlasting fire prepared for  
the diuell and his angels.* Any other sinne  
then those which they committed vpon  
the earth, where they liued among the  
little ones of Christ: for thus shall it be

**Mat.25.41** said vnto them, *I was an hungred, and  
yee gaue me no meate: I thirsted, and ye  
gaue me no drinke: I was a stranger, and  
yee lodged mee not: I was naked, and yee  
clothed me not: sicke, and in prison, and  
yee visited me not.* These were no sinnes  
committed after they were gone out of  
the earth, while their bodies were in  
the graue, and their soules in hell fire,  
*Christ was not there among them in his  
members, hungry, thirsty, wandring,  
naked, sicke, and in prison:* and they  
there had neither bread, nor drinke, nor  
clothes, nor lodging chambers to re-  
lieue

lieue him withall, they are their olde sinnes vnpardonerd, not any new sinnes after death committed, that the wicked shall be condencerd for at the last day. And so much Saint Paul doth teach vs where hee saith, *We must all appeare before the judgement seate of Christ, that every man may receive the things which are done in his bodie, according to that hee hath doone, whether it bee good or evill.* When thou shalt come to iudgement before *Iesus Christ*, that shal iudge both quicke and dead, at his appearing, and in his kingdome, thou shalt not be questioned for any thing done out of thy body, when thou art dead, but onely for those things, which thou diddest in thy body, while thou wert aliuie. Where is then that aduantage that thou dreamest of, by not sinning any more after death? Seest thou not by this time, what a strange delusion it was, that thou sholdest sinne no more after death, and that ceasing from sinne should winne thee some fauour with God, and be taken for true repentance, and that therefore it shold be a benefit vnto thee, to cut off thine owne life, that so thou migh-

test withall cut off the (too long continued) course and custome of thy sinne? if thou haue any such purpose indeede to cease from finne ( which I beseech God to giue thee , if thou haue it not, and to continue in thee, if thou haue it ) nourish thy life, that God hath giuen thee, and while thou art in the bodie, cease to doe euill, and learne to do well : make haste to turne to the Lord , and put not off from day to day : and whilst thou hast time, bring forth fruits worthy amendment of life . This will be taken for true repentance : this will cause all thy former sinnes to be put out of all remembrance . And then, whensoeuer God shall be pleased to call thee out of thee out of the world , thou shalt end thy dayes in peace and comfort , and then thou shalt indeede cease from sin, and thy workes shall follow thee, to the gaine of eternall life. This doe, and repente of thy former resolution, for hitherto the reasons whereupon it is grounded, are vaine and dangerous.

*The vanity  
& weaknes  
of the third  
of these  
reasons.*

Thy third and last reason grounded upon supposed aduantage, is this, thou thinkest that thy death shall bring with it

than end of all thy troubles , of all thy  
paine, and of all thy feare. And I verely  
believe, that all the former reasons,  
were but idly pleaded by thee, that  
thou wert nothing at all moued with  
them, and that thou didst onely alledge  
them, to make shew of doing that with  
reason, for which indeede thou canst  
haue no reason : and this last alleadged  
reason ( though as weake, as vaine,  
and as deceitfull as all the other) was  
the onely thing that carried thy resolu-  
tion. For all they that resolute vpon such  
desperate courses, doe it out of a con-  
teit to ridde and free themselues from  
shame and troubles. But verily this act,  
if thou shouldest doe it (which God de-  
fend thee from) can not deliuere thee  
from trouble, from danger, or from  
shame. It is one of Satans lies : as true-  
ly as hee tolde our first parents, that by  
breaking Gods commaundement, they  
should be as gods, so truely doth he tell  
thee, that by this act, which is a mani-  
fest and violent breach of Gods com-  
mandement thou shalt free thy self from  
troubles . There is not a more readie

way to throw thy selfe into endlesse  
troubles.

*There are  
two kindes  
of troubles,  
one in this  
life, ano-  
ther after  
this life.*

And let vs consider seriously of this point , that thou maiest see thy errour. There are troubles, dangers, and shames that belong to this world , and to the life of man in this world : this world is their proper place , and thy life heere is their proper time. Some other there are that belong to an other world , and to the time that followeth our departure out of this world . Hell that receiueth the wicked, is their proper place : and the time that succeedeth this life , their proper time . Of the first sort are pouertie and vnexpert losses, wearines, weaknesse and sickenesse , in our bodie , disquietnesse in our house, slaunders and disgraces, banishment, imprisonment, publique shame, displeasure of Princes, persecution and such like . Of the other sort speaketh the Prophet , saying, *Great are the troubles of the righteous, but the Lord delivereth him out of them all.* Of the other sort are the worme that dieth not , and the fire that never goeth out , which Esay speaketh of , shame and perpetuall

Psal 34.19

con-

contempt, which *Daniel* speaketh of: outward darkenesse, where is weeping and gnashing of teeth, which our Saviour speaketh of: euerlasting fire prepared for the diuell and his Angells, tormenting flame, abiection from God, the second death, and the bottomlesse pit, whose smoake ascendeth for euer. Of these speaketh *John* the Euangelist, saying, *Death and hell were cast into the lake of fire, this is the second death: and whosoever was not found written in the booke of life, was cast into the lake of fire.* Reu.20.14 The first sort belonging to this life are short, tollerable, and mixed with many comforts: the second sort belonging to the time after this life, are eternall, intollerable, and no comfort is mixed with them, not so much as one drop of water to coole the scorched tongue. The first sort is common both to good and bad men, and may be borne, yea ouercome with patience: the second sort is prepared onely for the wicked, euen for the appointed vessels of wrath, and they give no place to patience. And among all these troubles, one I finde, that seemeth to be common to both these pla-

ces, and that is accusing thoughts ( thy present burden ) but with this difference , that in this life it is but a matter of feare ( though a tormenting feare ) and after this life it is matter of torment ( euен a most fearefull torment ) in this life both good and bad are affrighted with this tormenting feare , after this life , onely the wicked and the reprobate are tormented with this fearefull torment .

*From what troubles death doth deliver.* Now from which of these troubles doth death free vs ? and in what estate doth it leau vs , when it hath freed vs ?

These are materiall considerations for a man in thy condition , and therefore hearke diligently , that thou maiest not be deceiued in thy account , and fall into endlesse and intolerable troubles , while thou striuest to free thy selfe from short and easie troubles . Death doeth put an end vnto the troubles of this life , not because it taketh away troubles , but because it taketh away life , and with the end of life , needes must there be an end of the trouble that is proper to life . For death doth not help our paine ~~as~~ Physician , but as an executioner ; the Physician

sician cureth the griefe, and preserueth life, the executioner cureth the griefe, by taking away the life: for by cutting off the head, hee frees the patient from ever complaining of the tooth-ach. And listreate thee to regard this manner of deaths cure. If thou werst sicke of the gowt, or palsey, or other disease, wouldest thou send for the common hangman to cure thee with a sword, or with a halter? This is not to take away the disease, but to assist the disease, too weake of it selfe to destroy thee speedily, and therefore thou callest for helpe, not to assist thee against the disease to ouercome it, but to assist the disease against thee, to ouercome thee, I perswade my selfe thou wouldest not send for the hangman, but wouldest send for the Physician, to cure thy disease with safety of thy selfe, whose knowledge and fidelitie might oppose against the danger of thy disease, and comfort thee to ouercome thy disease, and weaken the disease, that it might not ouercome thee: so deale with thy selfe in the time of thy Spirituall disease. Send not for death the hangman (death came into the world by the Justice of God as

a punishment of our sinne) but send vnto God the Physician, that is able to remoue thy disease, and preserue thy life. God healeth by preseruation, not by destruction, deaths act (in this maner required) if it may be called a healing, healeth by destruction, not by preseruation, though I must confessie, that with death there comes an end of all present troubles, from sence and feeling whereof, he is deliuered that is dead.

*In what  
case death  
leaueth the  
that are de-  
liuered so  
from trou-  
bles.*

But in what case doeth death leauethe them that are thus deliuered from present, short, and sufferable troubles? surely, it leaueth not all in like case, the difference is great betweene the dead. When death commeth by the ordinary worke of Gods hand (to whom the issues of death belong) and the partie that dieth, is well prepared by faith in Christ, to leauue this world at the will of his G O D, that he may be gathered to his Redemeer, which is best of all. Death leaueth this man in a blessed estate, it is the period of his present troubles, and then begins his eternall rest. Vnto this man death hath left his sting, and is made vnto him the way and bridge, by which

*It leaueth  
the godly in  
a blessed  
estate.*

which he passeth ouer to enter into true life. And this comes to passe, not by any secret vertue of death it selfe, but by the vertue of the death of Christ, making that by his grace to bee our medicine, that sinne had made to bee our poison.

Augustine intreating of this point, that death which he calleth *pœnam vitiorum*, *De Ciuitat.* and *supplicium peccatoris*, *the iust paine of Dei lib. 13.* wickednes & punishment of sinners, should *cap. 4.* become as hee calleth it, *arma virtutis*, and *instrumentum meritum*, the armour of vertue, and merit or happines of a righteous man, hee saith this commeth thus to passe, *non quia mors bonum aliquod facta est qua anima malum fuit*, not because death is now become a good blessing, that before was an ill curse. Sed tantam Deus fidei praestitit gratiam, ut mors quam vita constat esse contrariam, instrumentum fieret per quod transiretur in vitam: that is, but God did afford so much grace unto faith in his Son, that death which is knowne to be contrarie to life, should be made the instrument or way by which we might passe into life. So that death comming by the order of God, to a man prepared by faith in Christ, that neither through impatience hasteneth death

death before his time, nor through loue  
of this world, or ignorance of his fu-  
ture happiness, cowardly shrinketh, de-  
siring to liue beyond his time : death  
comming to such a man in this maner,  
deliuering him from his present short  
and sufferable troubles, leaueth him in  
a blessed and happy condition, abso-lute-  
ly freed from all troubles, for the second  
death hath no power ouer him, and he is  
presently receiued into glorie. To him

*John 5.14.* pertaine these words of Christ, *He that  
beareth my wordes, and beleeueth in him  
that sent mee, hath euerlasting life, and  
shall not come into condemnation, but hath  
passed from death unto life.* As the belee-  
uing thiese passed from the Crosse to Pa-  
radise, and as soone as he was deliuered  
from his present trouble, entred into e-  
ternall glorie, and neuer felt eternall  
troubles : so euery beleeuer, when God  
calles him out of this world, from earth  
passeth to heauen, as Lazarus did from  
his houell into Abrahams bosome, and  
death leaueth him in a most happy state.

*Rev. 14.13.* *For, Blessed are the dead which die in the  
Lord, euens so saith the spirit, for they rest  
from their labours. No more trouble, no  
more*

more däger, no more sorrow shal come  
to them.

But death doth not prooue so benefi- *It leaueth*  
ciall to all. For when a wicked man dies, *the wicked*  
whether hee perish by fire as did the *Sod-  
omites*, or perish by water as did *Pba-* *in a most  
wicked e-  
state.*  
*roe* and his *Egyptians*, or be swallowed  
vp of the gaping earth, as was *Korab* and  
his company, or were stoned to death, as  
was *Achan*, or be slaine with the sword,  
as was *Ioab*, or perish of some foule dis-  
ease, as did *Herod*, or die a faire death  
in his bed, as the greatest number do, or  
fall by his owne hand, as *Achitophel* and  
some other did; howsoeuer he come to  
his end, with honour or reproach, with  
ease or with paine : the wicked man by  
death (though deliuered frō the troubls  
of this life, yet) is left in a most wofull  
estate, being ledde into the depth of all  
miseries. For from the earth they passe  
to hell, from short to eternall, from tol-  
lerable to vsufferable crosses, from trou-  
bles mixed with comforts, which also in  
their bitterest condition may bee indu-  
red, and ouercome with some little pa-  
tience, to troubles mixed with no com-  
forts, making euē the remembrance of  
that

that sweet name of comfort to be a new addition of discomfort, and which give no place for the least measure of patience to abide with them. Of the end and endlesse condition of the wicked, when death hath fetched them from hence, the Prophet speaketh in the Psalme,

*Psal. 73.18 Surely thou hast set them in slippery places, and castest them downe into desolation. How suddenly are they destroied, perished, and horribly consumed, as a dreame when one awaketh, O Lord, when thou raisest vs up, thou shalt make their image despised. There prosperity before death is slippery as Ice, there is no firme standing vpon it and when death commeth, that seemeth to give ease and end of some intermixed troubles, they fall with violence, and there fall is remediless, they perish in it, and remaine miserable for euer, & whatsoeuer conceit they nourished of lasting and continued ease, it becommeth like a dreame, which proueth idle when the dreamer awaketh : Job speaketh excellently of the wretched condition vnto which death bringeth the wicked, saying, How oft shal the Candle of the wicked be put out, and there destruction come vpon them?*

them ? Hee will denide their liues in his wrath : they shall be as stubble before the wind, and as chaffe that the storne carrieth away. God will laie vp the sorrow of the father for the children, when hee rewardeth him, he shall know it : his eies shall see his destruction, and he shall drinke of the wrath of the almighty : for what pleasure hath he in his house after him, when the number of his moneths is cut off ? This good man Job knew something, in what condition death leaueth a wicked man, when it hath fetcht him out of this world : then is he deliuered vp to the violent storne of Gods iust indignation, the stubble is not more easily nor more confusedly scattered then hee : then commeth the reward of all his wickednesse, hee was a doer before, from that time hee becometh meerely a sufferer: then the fury of the almighty ceazeth vpon him, his daily drinke shall bee nothing else but the wrath of God : his pleasure after his death is altogether ended, and eternall woe lighteth vpon him . Let vs not stand onely vpon sentences, which may perhaps bee esteemed as lawes , which great men easily breake thorow and de-  
lude.

Jude. Let vs looke into the acts of God, and consider his reall proceeding : wee haue a notable example commended vnto vs by our Sauiour Christ, to whom the father hath committed all judgement, and therefore hee should not bee ignorant of Gods carriage. He remembreth a great man, a rich man, which was cloathed in Purple and fine linnen, and fared wel and dilately every day . His welth and great estate could not protec<sup>t</sup> him from the stroke of death , that made an end of him, and so of the troubles of his life, if his life were acquainted with any.

But in what case did death leau<sup>e</sup> him? our Sauiour telleth vs in these words. *The rich man died, and was buried, and being in hell in torments, hee lift vp his eies and saw Abraham afarre off, and Lazarus in his bosome, then he cried and said, father Abraham haue mercy upon me, and*

*Lu.16.22. send Lazarus that hee may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame: but Abraham said sonne remember that thou in thy life time receivedst thy pleasure, and contrariwise Lazarus paine: now therfore is he comforted, and thou art tormented.*

There

Ther was his answer, stoping his mouth,  
& leauing no place for any further hope  
of any good. While he liued he was wel,  
if any thing were a little amisse, it was  
fully recompenced with many pleasures:  
in the end he died, and in that death his  
troubles (if he had any) ended and his  
pleasures also. And where did death  
leau him? in Hell: in what estate there?  
in torments: with what hope of helpe?  
he had liberty to crie and call, but there  
was no relieve: and it seemeth the man  
understood and feared so much, and  
therefore in his request he was very mo-  
derate (if I may call it moderation,  
which was rather the faint request of a  
despairing heart) for hee desired not to  
betaken out of Hel, to be placed in Hea-  
uen where *Lazarus* was: he desired not  
to bee quitted wholy of his torments,  
and to possesse the ioyes of Paradice: he  
knew it was in vain to hope for or craue  
any such thing: And therefore like a  
faint-harted, fearing, doubting, and des-  
pairing creature, hee begged a drop of  
colde water, a thing of nothing, soone  
dried vp in the heat of that Fornace of  
fire where he fride. In the measure of his

L1      request

request hee shewed the measure of his hope, hee craues a thing of nothing, as knowing that nothing was to be obtained.

*The sinners  
misery, that  
by killing  
himselfe  
seekes to be  
free from  
trouble.*

This is all the deliuernace from trouble, that thy act in killing thy selfe, and adding that vnnaturall sinne vnto all thy other sinnes, can helpe thee vnto : namely to deliuern thee from sicknesse, by thy death, and that death eternall , to deliuern thee from needless feare, by certain danger, and that danger for euer remedieless : to deliuern thee from a litt'e greese, by endlesse woe, and that we also vnsufferable : to deliuern thee from some discontent, by eternal vexation heaped vp beyond measure : to deliuern thee from the slight offence of a litle sun-burning, by casting thee into the flames of Hell fire, that never shal be quenched : to deliuern thee from some disgrace among men, by making thee , as *Esay* speaketh to be *an abhorring to all flesh*. This is that sweet aduantage that thou dreamest of, that thy death shall bring with it an end of all thy feares, troubles, and disgraces, indeede it is the most sure way to bring vpon thee all feare trouble and disgraces:

*Esa. 66.24.*

ces ; it endeth present , and beginneth future troubles. It endeth short, and beginneth eternal troubles, it endeth easie and tolerable euils, it beginneth wofull and intolerable euils. So that there is no deliuernace to be hoped for this way, it turneth inconueniences into mischieves, and turneth offences into hellish torments : in one word it turneth a weary life that may bee helped, into a wofull death that cannot be helped . Hee that hateth thee with a deadly hatred, can-  
not devise to doe or wish vnto thee a greater mischiefe, then this, that thou mwisly concludest against thy self, ther-  
fore change thy minde while yet thou hast time, hurt not thy selfe, please not thine enemies , offend not thy God, quench not the light of life that he hath kindled in thy breast , breake not the prison of thy body , in which God hath shut vp thy soule as a prisoner for a sea-  
son : it is neither a matter of iustice for thee without commission to punish thy selfe with death : neither is it a matter of aduantage for feare of falling into danger,to throw thy selfe headlong into danger. Beare thy crosse with patience

yet a little while, and trust in the mercy of God by Christ. So shall thy sinnes be forgiuen, thy life shall be saued, and in due time peace shall be restored to thy soule.

## C H A P. XXIX.

A twelveth  
objection be  
auenworthy  
of life, and  
must not  
nourish it :  
be auenwor-  
thy of good  
things and  
must not  
use them.



HE sinner by this time partly afraid and partly ashamed of his former vniust and dangerous resolution, and seeing the iniquity and absurdity of it, lets it fall vpon the ground : but is not yet won to that care and loue to the preseruation of his owne life that should be in him : and therfore obiecteth againe in a lesse violent manner (but very unkindly) saying, If I may not kill my selfe that haue deserued to die, yet why should I cherish my selfe, that am not worthy to live ? is not life a gift and blessing of God ? is it not a talent of his welth that he hath committed to our occupying, that wee might bee faithfull, and hee might bee a gainer by the right vse of it ? and first of all, as it is his

his gift and blessing bestowed vpon me,  
I haue beeene vnthankfull to him for it,  
the vnreasonable beasts, the sencelesse  
trees and plants haue beeene more thank-  
full for a viler and worse-qualified life,  
then I for my life : yea the stones and  
dead earth that haue no life, haue beeene  
more thankfull for a bare being , then I  
for my life adorned with excellent qua-  
lities. And shall so vnthankfull a man  
thinke to continue the vse of so great a  
blessing ? And as it is his goodes, and  
that Talent that hee hath committed to  
me to vse to his aduantage , that hee  
might get glory by his owne possessi-  
on, I haue beeene very vnsaithfull , and  
haue wasted the daies thereof not onely  
vaprofitably, but also hurtfully : many  
daies haue beeene spent in ignorance  
while I knew not my duty : many daies  
in sloth and idlenesse while I had no care  
to doe my duty : many daies in vanity  
while I sought my pleasure : many in  
wickednesse while I sought the satisfy-  
ing of mine ownelusts. And shall so vn-  
saithfull a seruant thinke to haue still in  
vse such goods of his masters that hee  
hath done no good withall ? was it not

**Mat. 25.18** said if the unprofitable servant, take the talent from him, and give it unto him that hath ten talents. And was it not said to

Luk. 16 2 the wastfull Steward, How is it that I  
bare this of thee? give an account of thy  
Stewardship, for thou maiest be no longer  
Steward. Such a Steward, such a servant  
am I, I haue made waste of the daies of  
my life, I haue brought no glory to God  
by them, therefore I hold my selfe un-  
worthy of life, and wil not seeke to nou-  
rish it: besides I am not worthy of meat,  
I wil not eat: I am not worthy of drinke,  
I will never quench my thirst: I am not  
worthy of my clothes to couer my  
wicked carcase, nor of my bed to rest my  
yngodly bones vpon: I am not worthy  
of thy company, of thy comfort, of these  
mercifull words of counseil that thou  
giuest mee: I am worthy of nothing:  
cast me out to the dung-hill as a crumbe  
of unsauory salt, speake no more vnto  
mee, doe no more seruice for me, give  
nothing vnto me, let me perish: I know  
how vile I am before God, and I am as  
vile in mine owne sight, and let mee be  
no deater in your eies: my sinnes make  
me ynworthy of all good things, and  
worthy

worthy onely of death, and therefore in  
reuerence to God I will abstaine from  
the vse of all good things, and waite for  
deserued death.

O poore afflicted soule, these words *Answeres to  
the twelft obiection.*  
doe much moue my compassion to-  
ward thee, to see that humilitie should  
become hurtfull to any poore seruant of  
God, and that the confession of our vn-  
worthines should prejudice our com-  
fort in God, and our releefe from God,  
even then when God doth offer releefe,  
and in those things wherein God doeth  
offer comfort. Here is an error that must  
behelped. This error is not in thy con-  
fession of thine vnworthines, therein we  
& all Gods children wil ioyn with thee,  
and euery man confesse that wee are not  
worthy of the least of Gods mercies, be-  
cause we haue beene vnthankefull for  
the comfort that wee haue reaped by  
them, and haue also beene vnfaythfull  
not improueing them to the praise of  
God, we will say with *Jacob* unto God.  
*I am not worthy of the least of all the mer-* Gen.32.11  
*cies and all the truthe which thou hast*  
*showed unto thy seruant. We will confess*  
*unto Christ with the Centurion, and say,*

*Mat. 8.8.* *I am not worthy that thou shouldest come under my roofe : And with the prodigall childe, priuie to his owne riotous courses, we will say to God, as he said to his*

*Luke. 15. father, Father I haue sinned against heauen and before thee, and am no more worthy to be called thy sonne.*

*If vnthankefullnes can make thee vnworthy , we cannot be worthy , that haue beeene as vnthankefull : and if ynfaithsuines can make thee vnworthy, wee must stand by thee, and confess as much iagainst our selues : if any mans sinne may make him vnworthy, then are wee as vnworthy as any man, for wee also haue sinned and*

*Wherin she error of is in this, that , because thou doest judge thy selfe vnworthy of the good giftes of God, therefore thou shouldest forbear*

*to vse them : alas what should become of the creatures of God, if all should forbear to vse his giftes that are vnworthy of his giftees. This must needes produce a generall decay of all Gods creatures.*

*God alloweth his blessings to the unworthy. Understand therefore these things following. First God doeth allow his*

*blessings, not to the worthy onely , but*

to the vnworthy also. Of him the Prophet saith. *The Lord is good vnto all, and his mercies are ouer all his workes.* Because the creatures are the worke of his hands, therefore (without regard whether they be worthy or not worthy) hee will extend his mercy vnto them. Of him the Lord Iesus saith. *He maketh his Sunne to arise upon the euill and the good, and sendeth raine on the iust & vnjust.* God is not ignorant either of the worthines of the good and iust, or of the vnworthines of the euill and vn.iust, but hee regardeth the necessities of all, and therefore because their groundes equally haue neede, in time of droght of the dew of heauen, and in time of winters cold, of the refreshing warmth of the sunne, therefore he giues the heate of the sunne, and moisture of his clowdes, to make all their groundes fruitefull, be the owners of those groundes good or euill, yet hee will bee good vnto them. Secondly, *The unwor-*  
*thy craue,*  
*found and acknowledge their owne vn-*  
*worthines, yet in their necessities haue*  
*made suire vnto God for those good*  
*things which they wanted, and haue*  
*thank-*  
*obtaine, &*  
*use Gods*  
*blessings.*

thankesfullie received and cheeresfullie  
vsed the good things that God sent  
them. Jacob that acknowledged his vn-  
worthines, euen then made request vnto  
God for his mercy to bee shewed him,

**Gen.32.11** saying. I pray thee deliuer mee from the  
hand of my brother from the hand of Esan,  
for I feare him, least he will come and smite  
mee, and the mother vpon the children. for  
thou saidst, I will surely doe thee good, and  
make thy seede as the sand of the sea, &c.  
He earnestly craveth grace and mercy  
at Gods hands: and that he may obtaine  
what he desircth, he is bold to remember  
vnto God his gracious promise, and he  
doeth all this euen when hee had in the  
same praier acknowledg'd his vnwor-  
thines. The Centurion that held himselfe  
so vile, that he was not worthy to re-  
ceive Christ into his house, yet euen  
then intreated mercy at his hand for his  
servant,

**Mar.8.8.** saying. Speake, the word onely  
and my servant shalbe healed. And his  
fiechfull praier found fauour, for his ser-  
vant was healed, yea that prodigall  
child, that is the patterne of all penitent  
sinners, when hee did acknowledge his  
vnworthines, yet euen then he made re-  
quest

quest for his fathers louing fauour, say-  
ing, *Makē me as one of thy hired seruants.* Luke 15.19  
And his praier was heard, himselfe was  
receiued into grace, and hee obtained at  
his fathers hand whatsoeuer blessing a  
sonne might looke for, so that never any  
well aduisid childe of man , howsoeuer  
knowing himselfe vnworthy of the loue  
and mercies of God, did yet either re-  
fuse to vse them when God did grant  
them, or to intreat God for them, when  
he felte want of them. Thirdly, the godly <sup>God giuēth</sup> blessings of God, by him giuen vnto vs, <sup>his blessings</sup> therfore giuen that wee shoulde <sup>that they</sup> haue them, thac by the vse of them wee being <sup>should be</sup> refreshed, insight see therein the fathery <sup>used to his</sup> praise.  
are of God for vs , and his continuall  
bountie and loue to vs, and might so be  
moued to give him thankes, and to trust  
his mercy, and being so giuen, they  
ought not to be refused, yea they can-  
not without our great sinne be refused,  
for in refusing them, we refuse God, and  
the free offer of his mercy, that he giueth  
his blessings to be vsed of vs, Saint Paul  
teacheth vs saying. *Trusſ not in vcer-  
taine riches, but in the living God, which  
giueth vs abundantly all things to intoy.* <sup>1. Tim. 6.17</sup> He  
giueth

Psal. 104.  
14.

giueth all things : he giueth all things abundantly : and hee giueth that abundance to be vsed and inioied. Therefor doeth the Prophet *David* say. *Hoe causeth grasse to grow for the cattell, and herbe for the vse of man, that he may bring forth bread out of the earth, and wine that maketh glad the heart of man, and oure to make the face to shine, and bread that strengtheneth mans heart.* All this increase of Gods blessings, the Prophet affirmeth to be giuen for mans vse, and also in some sort limiteth that vse, shewing vs what good God intendereth that wee should reape of his giftes, and hee intendeth his owne praise in this bountifull giuing of his blessings. And therefore is it, that Saint *Paul* at *Lisstra* commendeth to those gentiles, the God that made the heauen & earth, commanding him by his bountie in giuing those things, so to make his goodnes knownen. And therefore he speaketh thus of him.

Act. 14.17 *He left not himselfe without witnes, in that he did good, and gave vs raine from heauen, and fruitfull seasons, filling our hearts with foode and gladnes. This good did God for the Gentiles, he gaue them the dewe*

dewe of heauen, and fatnes of the earth, with his guiftes, hee filled their hearts, that is satisfied their desires, and made them to reioyce in the vse of those guiftes. And all this he did for them, to this ende, that they might know the boundles goodnes of this God, and that his blessings, as so many faithfull witnessess might preach and declare this goodnes of his, if by this meanes at the last they would turne backe from their idols to serue and please him: and to this purpose serue the words of *Moses* into the people of *Israel*, saying, *When thou hast eaten & filled thy selfe, thou shalt* Deu.8.10.  
*Hesse the Lord thy God, for the good land which he hath ginen thee.* In these words he plainly signifieth vnto vs, that when God hath giuen vs fruitfull habitations, and giuen vs foode and all necessarie things, his meaning is, that we should receive and vse his guiftes, and giue him thankes for his goodnes. Whosoeuer therefore refuseth to vse the guiftes of God for their comfort, contemne his bountie, and denie him his due praise, while they refuse the things for which they should praise him. And most excellent

cellent are the words of the Prophet  
*Joel*, promising in Gods name these his  
blessings to the people, and requiring  
their thankes for them to bee returned  
*vnto God*, saying, *The barnes shalbe full  
of wheate and the presses shall abound with  
wine and oile, and I will render you the  
yeares that the Grasshopper hath eaten, the  
cankerworme, and the caterpiller and the  
palmerworme, my great host which I sent  
among you, so shall you eat and be satisfied  
and praise the name of the Lord your God,  
&c.* Consider rightly of these words:  
in them the Prophet teacheth vs, that  
when God sendeth the fruites of the  
earth, his good blessings vnto vs, his  
meaning is that we should eate, and in  
eating be satisfied, and for this satisfaction  
blesse Gods name. This is Gods  
meaning in sending them, and thou wilt  
not receiue them, thou wilt not eate that  
thou maiest be satisfied, thou wilt not vse  
them to the comfort and gladnes of  
thine heart: is there not in thy course  
manifest contempt of Gods goodnes?  
as if thou didst say vnto him, let him  
keepe his guiftes to himselfe, let him  
giue me none, I care not for them, I will  
not

not receiue them, I will not vse them, I will not be beholding to him for them, verely this is the stubbornes of an vnward chld, that being in his foolish and froward nature, displeased with his father, refuseth to receiue bread at his fathers hands.

Lastly vnderstand that this resolution *This abstinence is as dangerous to thy life, as violence can be.* to refuse the comforts of life, differeth but little from the former resolution to hasten violently thine owne death: for that which thou thoughtest before to doe with *Sauls* sword or *Achitophels* halter, thou wilt now doe with foolish and willfull abstinence, most idle pretending thy vnwertiness, as if in meere humilitie thou wouldest kill thy selfe. And if the matter be wisely considered, this course of weakning first, and after ouerthrowing thy life, will be found a more cruell act, then that of *Saul* or *Achitophel*, for they quickly rid themselves out of the paines of death, but thou like a cruell executioner, doest kill thy selfe slowly, with a lingring kinde of torment. The Prophet *Ieremie* saith, *Lam. 4.9.* They that be slaine with the sword are better, then they that are killed with hunger,

for

*Portus Latro.*

*Erasosthenes.*

for they fade away as they were stricken  
strough for the fruities of the field. Let  
these words weigh with thee, and take  
heede that thou be not a most cruell  
tormenter to thy selfe. The prophane  
histories report of a noble Roman,  
whose name was *Marcus Portus Latro*,  
that being wearie of a quartan ague,  
that he had indured long, and whereof  
he could not be healed, hee killed him-  
selfe with his sword. And they make  
like mention of one *Eratosthenes a Cire-  
naean*, the keeper of the famous Librarie  
of *Ptolome* in *Egypt*, that being long  
vexed with a disease, whereof he could  
find no remedie, in the end by abstaining  
from meate killed himselfe. Both out of  
discontent ended their owne liues, one  
by laying violent hands vpon himselfe,  
the other by withholding helping-  
hands from himselfe : the one by ap-  
plying that that did destroy life, the o-  
ther by denying that that should pre-  
serue life : which of these canst thou ex-  
cuse of murder ? of the vnnaturall mur-  
der of himselfe ? and if both were mur-  
derers, which of them was the more cru-  
ell in the eie & judgement of the world ?  
surely

surely the second , that abstained from  
the good things that he might & ought  
to haue vsed, for hee prolonged his first  
greefe, and ioyned a second greefe(euen  
the teeth of famine) to it , and so with a  
double prolonged plague consumed  
himselfe:whereas the other made quicke  
dispatch, this fondnes therefore in refus-  
ing to vse the good guiftes of God,bey-  
cause the conceite is entred into thy  
phantasie that thou art vnworthy of  
them, is not a fruite of Christian humili-  
tie, inspired by the Holy Ghost,it is foo-  
lishnes , it is extreame dotage : yea if I  
should call it by the right name,I should  
say it is high crueltie against thy selfe,  
besides that, it is vile vnthankfulnes a-  
gainst God , and the aduiser was no o-  
ther then the old serpent that deceiueth  
the whole world.

Lay all these things together : first the *The conclu-*  
*bountie of God that giueth his blessings* *answere to  
the obiection.*  
not onely to the worthy but also to the  
vnworthy, because the necessitie both  
of the worthy and of the vnworthy  
doeth require it : and by vnworthy, I  
doe not meane the godly, that in true hu-  
militie doe iudge themselues vnwor-

M m

thy

thy of Gods fauour (for God esteemeth them worthy) but I meane the wicked; whatsoeuer they thinke of themselves for God doeth esteeme them vnworthy) euen vnto them doeth God allow his good bleslings. Secondly, the behauour of all the wise and well aduised sonnes of *Adam*, who euen then when they see and acknowledge their vnworthines, yet in the feeling of their necessities and wants, doe make hearty praier vnto God, that hee will be pleased to bestow his blessings vpon them: and it is not onely a libertie that nature taketh to seeke for helpe in time of necessitie, but it is the libertie that God in his mercy giueth to his seruants, and which in pietie and faith they doe vse, namely to fly to God their helper in all necessities. Thirdly the purpose of God the giuer of all good things, who giueth them not in vaine, but for our seruice and helpe, that we might vse them, and being cheared by their vse, might retorne vnto him with thankes for his goodnes, so that whosoever refuseth to receive them and vse them, deludeth as much as in him lies the good purpose of God, rejecteth

iecketh the offred mercy of God, and intercepteth the praise of God, while hee refuseth to receiue & vse that, by which God seeketh to merit and winne praise at his hands. Lastly the nature and quallie of the thing it selfe, namely the refusing of good things that God giueth and thou needest, it is a wilfull killing of thy selfe, while thou doest obstinately refuse to vse the things that may preserue thy life: & it is a most cruell kinde of killing thy selfe, while thou doest consume and waste thy selfe by little and little, tearing thine owne bowels with the teeth of inforced famine, continued and increased from day to day, for it is amore greeuous thing to be slaine by famine then by the sword: lay all these things together, and thy doe proue, this abstinence of thine grounded vpon pretence of vnworthines, to be a foolish, vngodly and a cruell course. Put it therefore from thee, and vse the loue of thy friends, the helpe of the Phisition, the counsell of thy minister, the cheerefull seruice of them that are about thee, vse thy bed, thy clothes, thy meate prepared for thy ease, thy couering, thy nourish-

ment, vse all the creatures of God in their kinds, and praise God that thou maiest haue them. S. Paul saith, *Every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and praier.* It ought not saith he to be refused, it ought to be receiued with giuing of thankes. And if we vse praier vnto God, that it will please him to blesse vnto vs his owne gift, which the word of God alloweth vs to vse, he will sanctifie it for our good : For God that giueth these things is good, the things themselues that God doth giue are good, therefore the effect of them being Christianly vsed cannot but bee good, Continue the opinion of thine owne vnworthinesse, but reiect thy vnwise purpose of refusing to vse Gods creatures for thine vnworthinesse.

## CHAP. XXX.



V R poore distressed sin-  
ner, reclaymed from the <sup>A thirteenth  
obiection.</sup> obiections, that in his last <sup>He feareth  
death for  
two causes.</sup> remem-  
bered, the first being a  
quicke violent and ap-  
parent purpose of ending his owne life,  
the second being a slow dangerous and  
close purpose of wasting his life, is not  
yet so freed from the troubled thoughts  
of death, that he can with a quiet hope  
of life looke to the God of life : and  
thus further out of remayning feare ob-  
iecteth, to the disquieting of his owne  
heart ; though I may not hurt my life  
with violent hands, as first I thought to  
doe, and must nourish my life with ser-  
viceable hands , which in the second  
place I thought not to haue done : yet  
my life must come to an end by the  
condition that all Adams children are  
subiect vnto. God said to *Adam* in the  
*sweat of thy face shalt thou eat bread, till Gen. 3.19;*  
*thou returne to the earth, for out of it wast*  
*thou taken, because thou art dust, and to*

*dust shalt thou returne.* This was the condition of the first man; this is the condition of all men, and among all it is also my condition, I must die, if I cherish life neuer so carefully. And this remembrance of death (considering my present woefull estate) is fearefull ynto me two

*Firſt leaſt  
be die be-  
fore this  
temptation  
ceafe, that  
were to die  
without  
ſaith.*

manner of waies. First I feare lest death should take mee away before I be deliuered from this temptation, as it may well doe; for I may die to day, or to morrow, yea I may die presently. And if I should so hastily die while this feare

(directly contrary to faith) lieth yet upon my conscience, I should die in my infidelity, I should die without faith in Christ: and so to die without faith in the sonne of God, is the high-way to eternall damnation, for the Lord Jesus saith,

*Job.3.18. he that beleeveth not, is condemned alrea-  
dy, because he beleeveth not in the name of*

*Secondly, the only begotten sonne of God. Secondly  
leaſt the  
accusation  
be renewed  
after death*

if there should be any ceasing and intermission of these accusing thoughts before my death, yet I feare death, because after death this accusation may bee renewed, and the precedent ceasing proue no doing away for euer, but onely a de-

ferring

ferring for a time of this plague. And I haue cause to feare such a thing, because the right time of preferring accusations against sinners, is the time after death, when men must come to iudgement : as the Apostle saith, *it is appointed unto men that they shal once die, and after that commeth the judgement.* After death the soule commeth to iudgement, the book of conscience must then be opened, and accusations then or never must be heard: and if these accusations now be so grieuous vnto mee, now while iudgement is far off, while there is place for repentence, and hope of forgiuenesse, surely they will then be much more fearefull, woefull, miserable, horrible : therefore the remembrance of death, come it sooner, or come it later, come it before or after the stay of this temptation, is fearfull vnto me.

This obiection is not hard to bee answered; thou fearest death two manner of waies. First, lest it come before thou haue ouercome this temptation, and recovered peace with God by faith in our Lord *Iesus*. And thou fearest this hasty comming of death for two causes, one

Heb.9.27.

is because it is possible that it may so come, for we may (and must if God call) die presently: another because it is dangerous so to die, thou takest thy temptation to bee directly opposit to faith, therefore if thou die before it bee overcome thou diest without faith, and to die without faith is sure damnation. Thus thou fearest deathes hasty comming, and to thy feare of death this way growing we will first make answer.

*There is hope that thy temptation shall end before death commeth to be overcome. And it comes not upon thee.* Against thy feare of death comming before thy temptation be overcome, God giueth comfortable hope, that death shall not come before thy temptation be overcome. And it comes not at all, but by the appointment of God, neither sooner nor later then he appointed it. For hee sent vs with life into the world, he hath appointed the length of our life in the world, and the time and manner of our dying and departing out of the world, lieth onely in his pleasure, Psal. 68. 20. of whom the Prophet saith, *To the Lord God belongeth the issues of death.* The set time for the produceing of all his appointed workes resteth in his owne counsell when the Apostles questioned the

the Lord Christ (after his resurrection) for the restoring of the kingdome to Israel, he made them answer, *It is not for you to know the times, or the seasons, which the father bath put in his owne power.* And if the time of all his workes be put and placed only in his power, then the time of thy death, which is one of this workes is put only in his power. But his God that hath the sole disposing of thy death, hath, as I said, giuen thee comfortable hope that death shall not come before this thy temptation be ouercome. For this we haue his gracious promise, deliuered by the pen of the blessed Apostle Paul, saying; *God is faithfull, that will not suffer you to be tempted above that you be able, but will give the issue with the temptation that ye may be able to beare it.* Here he promiseth an issue of every temptation, and also that the man burdened there with shal be able to beare it and ouercome it. And hitherto though this temptation hath beene grieuous vnto thee, and in bearing of it thou hast felte and found thine owne weaknessse, yet God hath supported thee, and thou hast beene inable to indure wearydaies and comforta-

1. Cor. 10.  
13:

comfortlesse nights. And in the meane  
time, while this temptation hath lasted,  
for thy further strengthening thou hast  
injoyed many mercies of God, both in  
thy soule, and body, and estate, and  
friends ; for hee hath not smitten thy  
soule with the stroke that fell vpon Ne-  
buebadnezzar, thou haft had, and stil haft  
thine vnderstanding free, to inquire af-  
ter God, and harken after his mercy,  
and he hath not smitten thy body with  
the bille of *Egypt*, but thou haft beene  
able in body to stand vnder thy burden,  
and to performe many good seruices in  
thy calling: and he hath not smitten thee  
in thy children, friends, and goods, with  
the rod of patient *Job*, but thy estate re-  
maineth safe, thy friends are cheerefull  
about thee, such mercies of God haue  
accompained thy affliction, and mini-  
stred comfort vnto thee in the time of it.  
And in these things, one part of that  
promise deliuered in Gods name by the  
~~Apostle~~ hath beene performed vnto  
thee, (*God will not suffer you to be tempted  
above that you be able.*) He himselfe that  
sent the temptation, gaue thee strength  
to beare the temptation, and vnto this  
day

day thou bearest it, though not without  
griefe, yet not without hope. Why then  
shouldest not thou withall cheerefulnes,  
hope and pray, that God would per-  
forme vnto thee graciously the other  
part of that promise (*but will give the issue  
with the temptation &c?*) Doth not the  
Apostle, when he giues vs that promise  
in Gods name, vse a preface to perswade  
our hearts to hope for it, and pray for it,  
commending God, in whose name hee  
giues it, by the title of faithfull, saying,  
*God is faithfull that will not suffer you to  
be tempted above that yee be able?* Hope  
then in that faithfull God, pray vnto  
that faithful God, who hath already ap-  
proved his faithfulness, in performing  
vnto thee the one part of his promise, and  
as he is true and faithful, he will (hauing  
freely bound himselfe) performe his  
whole promise, and giue an issue of thy  
temptation, and thou shalt liue to ouer-  
come it. And heere I will acquaint thee  
with an holy rule, which God obser-  
ueth in the temptations of his seruants,  
which rule offereth hope of deliuernace  
from thy greeuous temptation before  
death.

The

The rule is found in *Deuteronomie*, where Moses speaking to the people of *Israel*, and remembiring their wearie wandring through a roaring and terrible wilderness, and the many heauie accidents that in that wilderness came vnto them, saith, that God led them Deut. 8.16 that way, *to humble them, and to prooue them, that he might doe them good in the latter end.* Gods meaning was, after a hard beginning to bring them to a comfortable end, when they were first humbled and prooued. And very meete it is that Gods seruants should bee humbled : and it is right in God to prooue his seruants, whether they loue the Lord with all their heart, and will indure with patience his good pleasure and whether they will cleave vnto him in danger, and put their trust in his mercies : and this proofe is best made by crosses and troubles: for this cause doth God send troubles to his seruants whom he loueth, but always with a reseruation, in his good purpose, to do them good in the latter end. Apply this vnto thy selfe : It was fit that thou shouldest be humbled, to acknowledge thy selfe before

before God to be dust and ashes, and laden with iniquitie : to humble thee in this sort, God hath sent this crosse, doe thou therefore *humble thy selfe under she mightie hand of God, that hee may exalte thee in due time.* It was fit that thou shouldest be prooued, that thou mightest see thine owne strength to bee but rottennes, and dust, and that thou mightest shew thy loue, thy patience, thy faith in God, that it might appeare whether God or thine owne easie were deseruer unto thee, and whether thou wilst glorifie him in aduersitie, as thou maist shew to doe in dayes of peace and prosperitie : and thus to prooue thee he hath sent this temptation : therefore now shew thy selfe a man, shew thy selfe a Christian, shrinkenot from God, murmur not at his visitation, suffer with patience, and pray in faith, and be constant unto the end. And hee that hath brought thee into this temptation, as it were into a roaring wilderness, to humble thee, and to prooue thee, will surely doe thee good in the latter end. Surely this rule offereth unto thee comfortable assurance, that before the end of

of thy dayes , thou shalt see an end of thy temptation, and such an end as shall bring thee more joy, then thy affliction doth now breed thee griefe.

*If death com before, before thou hast overcome this temptation, and thou fearest it may doe so, grounding thy feare vpon two reasons, one is the possibilitie of it ( thou maiest die presently) the other is the danger of it ( thou thinkest that then thou shalt die in infidelitie and without faith ) if this danger were not , the possibilitie of dying, and death it selfe, whensoeuer comming, could bee no iust ground of thy feare : for the Patriarks and Prophets, yea Christ himselfe the Sonne of God, and his holy Apostles died, and all the Saints of God die. And it can not bee hurtfull to any , that is so common to all , except there be some speciall danger annexed to it, that makes it hurtfull to one, that is not hurtfull to an other.*

This danger thou saiest is thine infidelitie. And thine infidelitie and want of faith , thou proouest by the qualitie of thy temptation, which thou takest to be directly opposite to faith, and the bani-  
sher

ther of all faith. If therefore it shall appear, that though thou die before thou hast overcome this temptation to thy li-  
king, yet thou wateſt not faith in Christ,  
euen faith vnto ſaluation, then there is  
no cauſe of feare.

Indeede this temptation argueth a roote of infidelity to remaine in thee : *In this tem-  
ptation ther* for ſeeing the Lord *Iesus* hath borne *is infidelity* our ſinnes in his body vpon the tree, and in bearing them hath taken them away, and hath washed and cleaſed vs in his bloud: and ſeeing God the father of our lord *Iesus Christ*, receiuing ſatisfaction in the ſacrifice of his Sonne, hath by an iſeuocable word promised to forgiue our ſinnes, and to remember our ini-  
quities no more : and theſe things both concerning the meritorious ſacrifice of Christ, and concerning the faithful pro-  
mife of God, are knowne, and haue been made knowne vnto thee : Surely this temptation of accuſing thoughts would long ſince haue receiuied an anſwere, if there had not beene ſome roote of infi- *But where* delitie remaining in thee, to giue conti- *there is in-* nuall nouriſhment vnto it. But because *fidelitie,* *there may* there is ſome infidelitie in thee, doth it *be fauor.* *ther*

therefore follow, that there is no faith? That is not so: there may be both together either in his measure and degree. Doth not Saint Paul tell vs, that in himselfe, at the same time, there was one power which he calleth the Lawe of his minde, leading him to God and to the loue of his lawe, and an other power which hee calleth the lawe of his members, leading him from God: and lea-

*Rom.7.32* ding him to sinne, his words are, *I delight in the law of God concerning the inner man, but I see another law in my members, rebelling against the law of my mind, and leading mee captive unto the lawe of sinne which is in my members.* Can any things bee more opposite one to an other, then these two lawes of the mind and of the members, either striuing to draw the man in whom they remaine, a contrary way, the one to God, the other to sin? and yet they continue in the same man, at the same time, for his exercise, so long as hee liueth. The same Apostle telleth vs concerning euerie renewed seruant of GOD, that in him, at the same time, there remaineth, both naturall corruption, which hee calleth

flesh, and infused grace, which he calleth Spirit, and either worketh, striking each against other. His words are, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other: so that yee can not do the same thinges that yee would.* The spirit in them, that is, infused grace, lusteth against corruption, to draw them vnto goodnessse, and the flesh in them, that is, naturall corruption, lusteth against grace, to draw them vnto wickednesse. Faith and infidelitie, the one being the worke of the spirit, the other the worke of flesh, are not more contrary one to another, then the flesh and spirit from whence they grow, and yet they are present together: therefore with thy infidelitie there may be faith in thee. The condition of a Christian man in his holy calling from darknessse vnto light, is like vnto the appearing of day after a darke night. It is a similitude much vsed by the holy Ghost in the Scriptures. Paul saith, *The night is past, Ro. 13. 12. the day is at hand:* That is, the time of darkenesse, in which you erred altogether is past, and God hath sent his word

Nn among

among you, by which, as by the light of the day, you may see the way to walke in. And in another place, *Ye are all the children of light, and the children of the day, wee are not of the night, neither of darkenesse:* That is, we liue not in ignorance, we walke not in ignorance, but God hath called vs to knowledge, and by the light thereof wee see the way before vs, and walke on safely in it. Now we all know, that when the day beginneth to breake, there is remaining a shadow of darkenesse a long time, and that first growing light, is farre from the cleare and ful light that shineth at noon day. But will any man say, that because of the remainder and mixture of darkenesse in the beginning of the day, that therefore there is no light at all? euery man would controule that assertion. Even so, God shewing mercie to them that were shut vp in infidelitie, giueth them faith, which beginneth to growe like the day light, in the first breaking forth of it, and with some faith there remaineth much infidelitie. Shall any man therefore say, that because there is some infidelitie still remaining, there is no faith

faith at all ; that saying were injurious to the new conuerted and weake Saint, and it were an vntankefull censure of Gods gracious worke begun. Remember what thou hast read in the Gospel, of the honest man, that came vnto the Lord *Iesus*, to intreat for his sonne that was possessed with a diuell : he said vnto our Sauiour, *Lord I beleue, helpe my unbelife.* Mir. 9.24. He professed his faith, while hee confessed his infidelity, he doubteth not of the presence of the one, because hee saw and felt the presence of the other : but knowing his faith to be tender and young, and his infidelitie to be old and strong, hee craueth the help of the Lord *Iesus* to weaken his infidelitie, and to strengthen his faith. Such altogether is thy case at this time, weake faith oppressed by strong infidelitie, strong infidelitie keeping the vpper hand of weake faith : say vnto the Lord *Iesus* as that man did, *Lord I beleue, helpe my unbelife.* And if thou thinkest his prayer to be defective, because hee onely craueth helpe against infidelitie, and desireth not increase of his faith, vnto the words of his petition, ioyne the words of the

Nn 2 Petition

Luke 17.5 petition , that the Apostles together  
 made vnto the Lord , saying , *Lord increase our faith* . These words put together make a perfect praier for this peculiar grace , that the Lord Jesu , of whose fulnesse wee receiue grace for grace , will bee pleased to increase our faith , which we finde to bee weake , and to weaken our infidelitic , which wee finde to bee strong . This doe , and by the mercy of God , and goodnesse of our most milde Sauour , thou shalt finde an happy alteration in good time growing ; and thou shalt have no cause to feare to die without faith , whensoeuer death shall come , yea though thou shouldest bee taken away before the full vanishing of this temptation , because he dieth not without faith , in whom , at his death , there is remaining some infidelitic ; neither dieth he without hope , in whome at his departure , there is remayning some feare : and vnto God , thy couered , and  
*If the temptation bee almost smotherd faith wil appeare, when once right. the same is hidden from thine owne feeling.*  
*it shall not returne awaie, least it should come before thou art dead.* But thou fearest death , not onely this  
 haue

haue wholy ouercome this temptation, but thou fearest it also, though there should be a ceasing of the temptation before, namely that after death this accusation may be renewed, because ( as thou saiest ) the right time of preferring accusations against sinners is, when after death they appeare before the Lord in iudgement : and if the accusation now, while there is yet time of repen- tance, and hope of forgiuenes, be so heauie and fearefull as thou doest finde it and feele it, it must needes be then much more heauie and fearefull, when there is left no time of repentance, nor any new course to be taken for the obtaining of forgiuenes. To this I answere, that if once thou ouercome this temptation before death, thou needest not to feare the returne of it after death, if now it be ouercome and quenched rightly by such meanes as God hath appointed for the quieting of consciences, whereof it behoueth thee to be very carefull : for if thy temptation be ouercome by the knowledge and faith of the infinite mercy of God toward humble and contrite spirits, and of the vertuous mediation of

*Jesus Christ* that lambe of God that taketh away the sin of the world, gathered by harkening to the doctrine of the Gospel, which is the power of God to salvation; and if this knowledge and faith be accompanied with the loue of God, that is so mercifull a father, and of *Jesus Christ* that is so gratioues a redeemer, and with the loue of thy brother, and with the hatred of sinne that is offensiue both to God and to thy brother, assure thy selfe that these accusing thoughts so silenced and quenched, shall not be reuived after death; and thy peace so growen by knowledge and faith so accompanied, is not a deferring of this temptation unto a fitter time, but a totall abolishing of it for euer. He that in this manner overcommeth his accusing thoughts on earth, shall never heare of them before God in heauen. Wherfore else doeth the Lord *Jesus* say of the determination and censure of his servants (to whom he hath committed the word of reconciliation) either assuring forgiuenes to the penitent beleeuers, or denouncing iudgement to the impenitent and ynbeleeuers? *Whatsoever yee bind*

bind on earth, shall be bound in heaven,  
and whatsoeuer yee loose on earth, shalbe  
loosed in heauen. Wherefore doeth hee  
speake thus of their determination  
and of their word, but that according  
to that good hope, which thou hast  
gathered vnto thy soule from the word  
of God, in the writings of his Pro-  
phets and Apostles, and in the mouthes  
of his faithfull witnessies on earth,  
according to that good hope hee will  
doe vnto thee in heauen. And in his  
judgement, both at thy last day, and  
in the worlds last day, he will not varie  
one iot from the straight rule of his  
word whereon thy recouered peace is  
grounded.

Indeede, if thou shouldest recover thy  
peace, and remoue thy accusing thoughts  
with the remedie of Atheists, that like  
Danids foole, *Say in their hearts, there is Plal.14.1.*  
*no God,* that is, there is no diuine power  
gouerning the world in justice, and re-  
warding every man according to his  
workes. If thou shouldest shake off  
thy temptation, with that conceit of  
wicked men recorded in the booke of  
wisedome, that say, *Wee are borne at all Wis.2.2.*

aduenture, and wee shalbe hereafter as  
though we had never beeene : for the breath  
is a smoke in our nostrilles, and the words  
are a sparke raised out of our hearts, which  
being extinguished, the body is turned in-  
to asbes, and the spirit vanisheth as the soft  
aire : our life shall passe away as the trace of  
a cloud, and come to nought as the mist that  
is drinen away with the beames of the Sun,  
and cast downe with the beast thereof.  
That is, no hand of God made vs at the  
first, to be serued with the obedience of  
our life; and when we leauē the world,  
we shall not appeare before the face of  
any God to give account for our lives,  
for wee were borne by no prouidence  
and appointment of any higher power,  
but even as it happened, such a man to  
beget such a boy, such a mother to beare  
such a child : and when wee die wee re-  
turne into earth and aire, our bodies be-  
come dust, our spirits vanish as a pufse of  
winde, there is no difference after death  
betweene man and beast, both vanish  
and come to nothing; as we were not be-  
fore we were borne, so wee shall not be  
when we are dead. If with these wicked  
conceites we seeke to stifle and choke  
our

our owne conscience , or falsely flatter our selues with the securitie of contemners, despising all the threatnings of God, So that when they heare the words Deu.29.19  
*of the curse, they blesse themselves in their heart, saying, we shall have peace, although we walke according to the stubbornnes of our owne hearts:* that is, the threatnings of Gods displeasure are not to be regarded, I esteeme them no more then the winde that breatheth ouer mine head, and I shalbe well inough whatsoeuer God say, and I will hold on my course without any feare of God. If vpon any such fandie and deceitfull ground thou shouldest bulde thy peace , and by such deuice, should make dull, rather then quiet thy troubled conscience, verily thy accusing thoughts would returne like so many furies after death, charging thee with all thine impieties before the face of thy Judge. The Atheist shall know that there is a God, as it is said in the Psalme, *Doubtless there is a God that judgeth the earth.* The Sadduce shall know that there is a life after this, when he shall be called to answe, as it is said of the euill steward , *Give accounts of thy steward-* Luke.16.2.

stewardship, for thou maist bee no longer forward. And the contemner shall know the power of Gods displeasure, when

*Deu.29.30* the wrath of the Lord and his jealousy shall smoake against that man, and all the curses written in Gods booke shall light upon him. But if thy accusing thoughts be put to silence by the knowledge and faith of Gods mercy, and of Christ his merit, accompanied with repentance and true conuersion to God, as hath beene said: if by the promises and rules of Gods word, thy peace while thou liuest be recovered, assuredly thy sinnes shall never be laid to thy charge after death, for otherwise there were no faithfulness in God, nor trueth in his word, wherein he

*Iere.31.34* hath thus spoken, *I will remember their*

*Eze.18.21.* *sinnes no more.* And in another place, *All*

*his transgressions that he bath committed,*  
*they shall not be mentioned vnto him.* Therefore if it shall please God, by the meanes that is applied vnto thee, out of his word, to deliuer thee frō the storme of this temptation whilst thou liuest, thou hast no cause to feare the renewing of it after death, nor in that name to feare death.

And

And because thou art troubled with such fantasticall feares of death (that in- not to be deed is naturally fearefull to all men) let feared for me acquaint thee with the condition thereof to a Chistian; it came indeede into the world by the sinne of our first parents, and by the holy and iust iudgemente of God it was imposed vpon vs as a punishment of sinne, depriving vs of all present good things, and plunging vs into eternall euils. But when the sonne of God suffred death for our sinnes; and by his suffring gaue satisfaction to the justice of God, he then slew & destroied death it selfe by that death of his, and tooke away all deadly & killing power from that dissolution of ours which we call death, and made it vnto all belieuers a gate and passage into life, putting an end vnto all their present troubles, and bringing them to the possession of endles happines. So that it is to them as the euening is to the labourer, when he both resteth from his former wearie worke, and also receiueth the reward for which he wrought. For the body henceforth is laied vp in the graue, as vpon a bed of ease, where it shall never after, either

ther shake for colde, or faint for heate,  
where it shall never after feele either  
hunger or sicknes, or be wearied any  
more with painfull labour. That is it  
that the Prophet meaneth when hec  
*Esay.57.2.* saith, *Peace shall come, they shall rest in  
their beds every one that walketh before  
him.* That is, the righteous man, that  
treding in the paths of Gods com-  
mandements, walketh with him in his  
holy obedience, hec at his iournies end,  
in his body shall lie downe to rest in his  
grave, as on his bed, and much peace  
shall be his portion; and as for the soule,  
from thenceforth, being vnclothed of  
his earthly couering, and remoued out  
of his Tabernacle and house of clay, it  
ascendeth vp vnto *Iesus Christ*, and be-  
ing clothed with glory, it hath an happy  
abiding with him, in heauen, where it  
inioyeth the most comfortable presence  
of *Christ* his redeemer, and the desired  
fellowship of those redeemed, that are  
already passed out of the wildernes of  
eternall delight. So did the Lord *Iesus*  
*Luke.23.43* promise to the dying theefe, when hec  
said vnto him, *This day shou shalt be-  
with*

with mee in paradice. So did the Apostle Paul wish vnto himselfe, when hee expressed his minde in these words, *Desiring to be loosed and to bee with Christ,* which is best of all. And the same Apostle, speaking of the death of all the faifthfull, saith in this wise, *Wee know that if our earthly house of this Tabernacle be destroyed, wee have a building giuen of God,* that is, an house not made with hands, but eternall in the heauens. Here is the change of the soules dwelling, from a ruinous house on earth, to an eternall house in heauen. Afterward the same Apostle saith. *Wee are bold and lone rather to remoue out of the body, and to dwell with the Lord.* Here is the change of the soules company; on earth it conuerseth with mortall men, in heauen it dwelleth euer with the immortall God. This is all the hurt that death can doe vnto vs (if this were to be called hurt) it bringeth the body to rest in the graue, and it bringeth the soule to present glorie with God, and all the dangerous deadly and killing power that originally it had, by any confederacie with sinne, all that is taken away by the death of *Iesus Christ.* And if

*2. Cor. 5. 11*

*2. Cor. 8. 5.*

if it were sometime to be feared as a poi-  
soned serpent of the olde serpents  
brood, yet it is so spoiled by that ser-  
pent that was listed vp vpon the crosse,  
that it hath neither tooth, nor sting, nor  
any poison left to hurt any beleueer.  
Heare to this purpose the words of Saint  
*Paul*, O death where is thy sting? O graue  
where is thy victorie? the sting of death is  
sinne, and the strength of sinne is the law:  
but thankes be unto God, which hath giuen  
vs. victorie through our Lord Iesus  
Christ. Death therefore cannot be hurt-  
full to the beleueer. And if while he liue,  
he take such order, and find such fauour,  
that God will be pleased in Iesus Christ  
to send him a discharge of his sinnes by  
faith in his sonne, he hath no cause after  
death to feare the reviuing of his accu-  
sation, though the legions of lying di-  
uels, whose malice makes them accusers  
of the Saints before God, should alto-  
gethe-  
rie out against him, as Saint Paul teach-

*Rom.8.33.* eth vs saying. Who shall lay any thing to  
the charge of Gods chosen? it is God that  
iustifieth, who shall condemne? it is Christ  
which is dead, yea or rather which is risen  
againe, who is also at the right hand of  
God

God, and maketh request also for vs. Thou hast no cause to feare death, or any thing that followeth death, if while thou liue thou returne to God, and recover his fauour in *Iesu Christ*: for there is full discharge against accusation & condemnation (both in this life, and after this life) in the free loue of God, and most meritorious intercession of our Lord *Iesu Christ*.

## C H A P. XXXI.



HE storme is ouer: *A four-*  
*our afflicted sinner by seind ob-*  
*thistime seeth no cause iection, all*  
*any longer to dreatne things are*  
*ofterrifiing death: and grieuous to*  
*were it not that one are pleasant*  
*dream of bitternes disseasoneth the com-*  
*forts of life that to other*  
*him, he should grow to some reasonable*  
*temper. But one thing hee hath cause to*  
*complain of, and let vs heare him, that*  
*we may (vnderstanding his griefe) be the*  
*better able to helpe him. Hee telleth vs*  
*of a heauie case, his sleepe he saith, is not*  
*quiet, but mixt with fearefull dreames:*

sc

at his table his minde taketh in more sad thoughts, then his mouth doeth bits of meate : the voice and face of his old acquaintance and former friends doeth now reuiue his greefe, so oft as he doeth either see them, or heare them : the fairest roomes of his house, which he had trimmed vp for his delight, if hee come into them, doe strike him with grieuous terror : and all those things that hee delighted in before, are new matter of sorrow and heauines vnto him, and it is his onely content (though without) to sit alone in darknesse. This hee taketh to be some curse of God folowing him, and an evident signe of Gods iust and fearefull anger following him : for what should make Gods good creatures, (other mens comforts) to be discomforts to him, but the onely displeasure of God?

*Answer to  
this obiect.* To this I answer, that it is very likely that it is so, and will continue to bee so with him, so long as this burden of accusing thoughts lies heavy, remaining vpon his wounded conscience. It is a very kindly effect of it, that hath growen out of it, and wil vanish with it. Thou sleepest

sleepest & eatest , with a wounded heart;  
and hence it is, that while thou sleepest  
and eatest , thou still feelest the smart of  
thy wounded heart. Thy ancient friends  
and former woonted delights appeare  
vnto thee now , when thou art not fit to  
take pleasure in them , as before time  
thou didst , and that maketh thee at the  
present to be the more troubled, think-  
ing vpon thine old liberty now lost. And  
the things prepared for thy pleasure  
while thou wert capable of pleasure in  
the contrary disposition of thine heart,  
(bent altogether to feare and sorrow)  
doe now bring forth a contrary effect  
vnto thee, euен increase of sorrow. And  
a desire of shaddow and solitariness  
(though they be hurtfull) doth follow a  
grieved minde , as *Ieremy* saith of the  
man that beareth the yoke in his youth,  
*Hee sitteth alone and keepeth silence , be-* Lam.3.18.  
*cause he hath borne it vpon him.* And this  
desire of darknesse and solitarinesse , ei-  
ther is an effect of mortification in him  
that is crucified to the world(seeing the  
world crucified to him) or else it grow-  
eth, partly out of shame, and partly out  
of anger , that things are in no better

Oo

tune;

tune : and vpon the recouering of thy peace , and ceasing of thy temptation, this trouble will certainly vanish away. In the meane time , giue place to this griefe as little as thou canſt , and ſtrive to reioyce in the Lord , and in the good blessings hee hath beſtowed vpon thee, & pray him that beſtowed good things vpon thee, to giue thee a free heart to take comfort in his guiftes , that thou maieſt be prouoked to praise his name. And withall, craue and vſe the counſell and helpe of ſome learned and ſkilfull Physician , for there is ſomthing in this grieſe, that hath neede of his iudgement   
*Rom 15.13* and diligēce . And the God of hope fill thee withal ioy, and peace in beleeving, that thou maieſt abound in hope , thorow the power of the holy Ghoſt . Amen.

*Conclusion  
concerning  
the burden  
of accuſing  
thoughts.*

And now after ſome delay in anſwe- ring ſuch obiections , as the vnuquiet ſoule hath made out of his grieuous feare , let vs grow vnto a conclusion, concerning this burden of accuſing thoughts : and let vs gather together briefly & orderly, the ſcatterd grounds of hope, that this burden may be caſt off (when God ſhall be pleaſed to giue his blessing )

blessing ) and the scattered rules of aduice, that teach how to cast it vpon God.

And for grounds of hope, that this burden of accusing thoughts may bee cast off vpon God for the sinners ease, it hath beene shewed and proued. First, that his sinne, not being that sinne that is called blasphemy against the holy Ghost, is a pardonable sinne, though certainly worthy of a thousand damnations. According to that saying of Christ in the gospel, *Verily I say unto you,* Mark. 3.28 all sinnes shalbe forginen to the children of men and blasphemies wherewith they blasphem. Secondly, that the Lord Jesus Christ hath commanded him, and by his commandement, giuen him leauue to aske forgiuenesse of sinnes, and hath drawen for him a forme of petition, by which to craue that forgiuenesse of our heauenly Father, when he taught him in the Gospel to say, *Forgive us our sinnes,* Luk. 11.4 for euē we forgiue every man that is indebted to vs. Thirdly, that God the fa-ther of our Lord Jesus Christ, who is rich in mercy to all that call vpon him, hath promised, both to forgiue, and to  
O o 2      forget

forget all our sinne and iniquity. In those gracious words recorded by *Ieremy*, *I will forgive their iniquity, and remember their sinnes no more*. Fourthly, the conditions to bee obserued on our part, which God requireth where hee forgiueth sinnes, and vpon which hee doth most assuredly forgiue sinnes, haue bee shewed to be these three.

**Eze. 18:21** First, repentance bringing forth in vs amendment of life, according to that saying of the Lord in *Ezekiel*, *If the wicked will returne from all his sins that he hath committed, and keep all my statutes, and do that which is lawfull and right, hee shall surely live, and shall not die: all his transgressions that he hath committed, they shal no: be mentioned vnto him, but in his righteousnesse that he hath done, he shall live.* Secondly, loue vnto our brother, in forgiuing vnto him whatsoeuer wrong he hath done vnto vs; according to that **Math. 6:14** saying of the Lord *Iesus* in the *Gospel*, *If yee doe forgiuem their trespasses, your heavenly Father will also forgiue you.* Thirdly, faith in God, expecting at his hands that mercy that he hath promised to

to grant, and expecting it, in, and for his sonne *Iesus Christ* his sake, in whom all the promises of God are yea and amen.

According to that most precious saying *Ioh.16.23.* of the Lord in the Gospel, *Verily, verily I say unto you, whatsoeuer yee shall aske the father in my name, he will give it you.* These are grounds of truth, giuing hope vnto vs, that the burden of accusing thoughts, may bee cast off and turned vpon God, for the ease of the poore sinner.

The rules of aduise, in obseruing *Rules of ad-* whereof this burden is cast vpon God, *use, how to* and the neglect whereof hindereth the *cast this* calling of this burden vpon God, are *burden upon* *God.* these. First, that without deniall, excusing, or extenuating of his sinne, he doe ingenuously and fully confess vnto God his sinne, saying with the Prophet in the Psalme, *Against thee, a- Psal. 51.4,* *gainst thee onely haue I sinned, and done euill in thy sight.* For hee that seeketh by any meanes to hide, extenuate, or excuse his sinne before God, as if he had not offended, or had not deserued wrath by his offence, shall not bee pardoned, but he that freely confesseth,

O o 3      shall

**Pro. 28.13.** shall finde fauour. *Salomon saith in the Prouerbs, He that bideth his sinnes, shal not prosper, but he that confesseth and forsaketh them, shal haue mercy.* Secondly, let him patiently beare , and without all murmuring , the stroke of Gods hand, which his confessed sins conuince him to be most worthy of , and let him say

**Mic. 7. 9.** with the Church , *I will beare the wrath of the Lord because I haue sinned against him.* For murmuring & impatience provoketh God more . The Prophet saith

**Psa. 18.26.** thus of God , *With the froward thou wilt*  
**3. Pet. 5.6.** *shew thy selfe froward.* But patience winneth fauour at Gods hands for deliurance. The Apostle Peter saith: *Humble your selues under the mighty hand of God, that he may exalt you in due time.* Thirdly, he must now hate sinne that hath bin so chargeable vnto him, and inquire after the will of God, and do it. As Saint

**A& 3.19.** Peter likewise teacheth vs saying, *amend your lynes and turne, that your sinnes may bee done away.* For hee that continueth with delight in sinne shal never finde fauour , but heapeth vp more wrath vnto **Psa. 11. 5.** himselfe , against the day of wrath : the Prophet saith , *Him that loueth iniquity doth*

doth his soule hate. A fourth aduice is, that hee haue compassion vpon his fellow seruant, and forgiue the offences of his brother, putting from him all purpose of seeking reuenge for iniuries receiued. As Saint Paul aduiseth saying, *Forbearing one another, and forgiuing one another, if any man haue a quarrell to another.* For he that hath no pitty vpon his brother, and exacteth satisfaction of him, shall finde no pitty with God, and shall be soldē to pay the vttermost farthing of his owne debt. As the Lord Iesu hath plainly said, *If ye doe not forgive men their trespasses, no more will your father forgiue you your trespasses.* Mat. 6.15. A fifth aduice is, that he informe himselfe daily more and more of the mercy of God, & merits of Iesus Christ, by searching the Scriptures, that doe beare witnesse thereto, that he may by this meanes grow to beleue in God, whereunto the written word affordeth great helpe for the saying of *John* is true of all the Scriptures. *These things are written that yee might be leue.* And without faith that staieth our mindes vpon God in the merit of his son there is no accesse vnto God, as wee are

Ioh. 30.31.

**Heb. 11.6.** taught by the Apostle saying, *Without faith it is impossible to please God.* Lastly, he must with sighes and grones, with humble and harty praiers, solicite the maiesty of God continually, that he will be pleased to respect him with fauour, and to forgiue his sinnes; as the Prophet *Hosea teacheth vs, saying, O Israel,*

**Hos. 14.1.** *returne unto the Lord thy God, for thou hast fallen by thine iniquity: take unto you words, and turne to the Lord, and say unto him, take away all iniquity, and receive us graciously, so will we render the calues of our lips.* The neglect of this duty of pray-  
ing to God, is esteemed to be a marke  
of a wicked man; For of them whom he  
call eth workes of iniquity, the Prophet

**Psal. 53.4.** *faith, They call not vpon God.* In these few rules of confession, patience, repen-  
tance, loue, faith, and praier, standes the right casting of this burden vpon  
God. These things let him practise con-  
stantly, and God will ease his wearied  
conscience. And thus haue we declared,  
what burdens are heere meant; and  
what it is to cast every such burden v-  
pon God.

Which things vndecistood, wee haue  
the

the Prophets meaning, in this precept of our text, *Cast thy burden upon the Lord:* That is, in al thy trouble seeke helpe and deliuernace at Gods hand, depending vpon him.

## C H A P. XXXII



O vv wee come to the *The promise* promise of recompence, *of recomp-* following in these words *pence.*

*And he shal nourish thee,*  
*hee will not suffer the*  
*righteous to fall for ever.*

The rules of holy counsell giuen vs of God, are alwaies intriched with liberall promises of his blessing, that wee may know that it is not in vaine to harken to his voice, nor either dangerous or fruitlesse to follow his direction. When the Lord *Iesus* said to one that talked with him, *This doe,* so giuing him direction, there followes a promise in these words, *And thou shalt live,* assuring him of good successe, in following his commandement. And vnto all the precepts, instructions, and aduises of almighty God (as noting the sure successe that followeth

Luk.10.28

loweth the keeping of them ) may the  
**Egypt 1:19.** words of the Prophet bee added , *If yee  
 consent and obey , yee shall eate the good  
 things of the land.* That is, if ye will har-  
 kene to the voyce of God , and do what  
 hee commandeth , he will prosper your  
 wayes , and you shall liue comfortably  
 in the land that hee hath giuen you to  
 dwell in. For all the precepts , instru-  
 ctions , & directions God giues , are pre-  
 cepts , instructions , & directions of holli-  
 ness , justice and wisdome , that can not ei-  
 ther hurtfully or fruitlessly mis-leade vs .

**Job 21:14.** *The wicked say to God , Depart from vs ,*  
*for wee desire not the knowledge of thy*  
*waises : who is the Almighty that wee*  
*should serue him ? and what profit should*  
*we haue , if we should pray unto him ?* and  
 the Prophet Malachie chargeth the  
 wicked of histime to haue spoken stout

**Malachi 3:14** words against God in this manner ; *Yee  
 haue said , it is in vaine to serue God , and  
 what profit is it that we haue kept his com-  
 māndements , and that weewalked hum-  
 bly before the Lord of hostes ? Therefore  
 wee count the proud blessed , even they that  
 worke wickednesse are set up , and they that  
 tempt God , yea they are delinuered :* this is  
 the

the opinion of the wicked, that the commandements, instructions, and directions of God, carry with them no assurance of good successe : they can devise and appoint more safely and more profitably for themselves. But God saith to the righteous that hearken to his courses, and follow his commaundements, that when hee hath done according to justice and goodnessse, both to the one sort, and to the other, *then shall you re-* Mala.3.18  
*turne, and discerne betweene the righteous and wicked, betweene him that serueth God, and him that serueth him not.* Gods judgement shall make a sensible difference betweene them, while the wicked miscarry and perish, that despised his counsel: & the godly prosper that follow his counsell. For of all the counsel, and of all the commandements of God, the Prophet David saith, *By them is thy servant made circumfrelt, and in keeping of them there is great reward.* For when a man doth honour G O D by his obedience, as a iust commaunder, and a wise aduiser : then out of his goodnessse hee furthereth and strengtheneth that good successe that dependeth vpon his rule. Psa. 19.11

Hear-

Hearken then vnto the voyce of God,  
follow his holy direction, and all things  
shall goe well with thee.

*The words  
of the pro-  
mise are  
fitted to his  
owne pre-  
sent bur-  
dens.*

But let vs looke to the words of this promise, *And he shall nourish thee, hee will not suffer the righteous to fall for ever.* The promise hath two parts. The whole is delivered by *David* in such words, as might most fittely answer to those burdens, that at that time lay most heauie vpon his owne soule: that, as hauing recouered comfort to himselfe, he instructeth others to seeke the like: so instructing others how to winne their comfort, hee might together confirme his owne more and more.

*which were  
two, one  
was pouer-  
ty and want.* Now the burthens that at that time were most heauy to *David*, were two: first, pouertie and want of necessaries for him and his followers: secondly, a great fall from the honour that he lately enjoyed in *Israel*. His pouerty appeareth plainly in the historie of his troubles. When *Jonathan* by his arrowes gaue him warning to flie, he left all that hee had, and came in bare estate to the house of *Abimelech* the Priest, and of him obtained the sword of *Goliath* (for hee

hee brought not with him, for haste, so much as a weapon of his owne) and certayne loaves of shew-bread for him and for his men. From thence he fled to Achish king of Gath, but durst not staie there. Then came he into the wild countrey of Iuda, a place of no plenty: there his number increased daily to the increase of his necessitie: and the inhabitants became his enemies, not relieving his want, but betraying him and his haunts to Saul. Where while he stayed, there fell out a notable thing, that sheweth how pouerty pinched him. There was a certaine rich man named Nabal, that sheared his sheepe, and prepared great cheere for his shearers. To him David sent tenne yoong men with this messege giuen to them; *Goe to Nabal, 1.Sa. 25.5.*  
and aske him in my name how hee doth, and thus shall you say for salutation, Both thou and thine house, and all that thou hast be in peace, wealth, and prosperitie. Behold, I have heard that thou hast shearers: now thy sheepeheards were with vs, and wee did them no hurt, neither did they misse anie thing all the while they were in Carmel: aske thy seruants, and they will shew thee.  
Where-

Wherefore let these yong men finde fauour  
in thine eyes (for wee come in a good sea-  
son) give I pray thee what soever commeth  
to thine hand, vnto thy seruants, and to thy  
sonne *Danid*. This petition, to beg from  
a churles dinner, sauoureth of no great  
abundance : and when he was repulsed  
of *Nabal*, and his yoong men returned  
empty , bringing nothing to him from  
*Nabal*, but churlish words, he became  
sodainly enraged, and armed foure hun-  
dred men , and went that euening with  
them, with resolution to slay the churle,  
and all that belonged to him before the  
morning , which hee had certainlye  
done , if hee had not beeene met , and  
staied in the way by *Abigail* the pru-  
dent wife of *Nabal*. Now wee knowe  
. what maketh the lion to roare , and the  
wolfe to be furious, euен hunger, when  
they seeke for their prey . And had not  
*Danid* beeene at that time a hungry lion,  
if his state without touch of want could  
haue borne that repulse of *Nabal*, hee  
could never haue resolued vpon so vio-  
lent and cruell a course . This historie  
most clearely sheweth, that at this time  
a heauy burden of a poore estate pressed  
his

his soule. Therefore in setting downe this promise, hee vseth words of incou-  
ragement to others, that agree fittely  
with his own condition, and serue con-  
ueniently to confirme his owne hope.

And as hee was poore, so also he was *His other*  
fallen from the honour that hee lately *burde was*  
enjoyed in *Israel*, and in a manner lay *a fall from*  
*deiected at the feete of his enemies, to bu former*  
*be trampled vpon.* For hee had beene  
a great man in the Court of *Saul*, and  
in the eyes of all *Israel*. First in his Fa-  
thers house, and in the middest of his  
brethren, by *Samuel* sent of God, hee  
was annointed to be King in *Israel*. Se-  
condly, when the euill spirit, sent of  
God to vexe *Saul* did inuade him, and  
he was in the fits of his furie, then *Da-*  
*nid* was sent for to the Court, and plaied  
on his Harpe before *Saul*, and procured  
him ease, and a ceasing of his fits, for the  
euill spirit departed from *Saul*. Thirdly,  
when a battell was betweene *Israel* and  
the *Philistims*, and there came forth dai-  
ly, out of the hoste of the *Philistims*, a  
mighty man named *Goliah*, of the town  
of *Gath*, and defied *Israel*, from whom  
al the people fled: then *Danid accepted*  
the

the *Philistims* challenge, and slew him, and put away the shame from *Israel*, for which honorable fact, the women praised him in their Song, saying, *Saul hath slaine his thousand, and David his tenne thousand*. Fourthly, *Saul* made him a captaine ouer a thousand men, and whithersoeuer *David* did them forth, he behaved himselfe wisely, and valiantly; for the Lord was with him, and made him to prosper, and all *Israel* loued him. Lastly, *Saul* gaue him one of his daughters to wife, and hee became the Kings sonne in lawe: and hee did eate meate at *Saul's* Table: and *Jonathan* *Saul's* sonne, made a true league of amitie with him, and all the gallants of the Court regarded him. Such had beene the standing of *David* in a loftie height of honour.

And now from this height of honour, he was fallen low into contempt before his enemies. For, from his house, his wife, his deare friend *Jonathan*, from the Court, the Cittie, and the Tabernacle; from his honourable office, companie, and estate, hee was glad to flie, and to flie into the wildernesse, into woods, and caues and holes to hide his head; where

where the company that he had, resembled the place in basenesse. For (besides those of his fathers house) there gathered vnto him, men that were in trouble for their euill deeds, that brought them within danger of law: men that were in debt, and owed more then they were worth, and durst not shew their heads: & men that were troubled in mind, oppressed with sorrow, affrighted with feares: this was his companie, as it were the skumme of the people, a rout of lawlesse ones. He was in the Kings displeasure: and the Kings eares were euer open to all malicious and slanderous reports made against *David*: and vpon every discouerie of *David*s abiding in any place, *Saul* was euer running forth with his armie against him. Thus was he fallen from that height of honour in which sometimes hee stode. And the promise of Gods helpe, and of ease from God, that hee giueth to them that cast their burden vpon GOD, hee deliuereth and putteth downe in such words as are fitly answerable to his owne present condition, fallen into such disgrace (*hee will not suffer the righteous to fall for ever*) that

Pp

while

while he giueth to other men a rule, how to recouer comfort in their afflicted estate, hee might withall confirme his owne conceiuied comfort more strongly.

## CHAP. XXXIII.

*The first  
part of this  
promise is  
the poore  
mans pro-  
mise.*

**B**ECAUSE V T forasmuch as he deliuereth this promise for the incouragement of others, let vs so handle it, as that others may see their interest in it. And bee shall nourish thee, he will not suffer the righteous to fall for euer. This promise falleth of it selfe into two parts, the first is in these words, *And he shall nourish thee*: the se- is in these words, *He will not suffer the righteous to fall for euer*. The first part of this promise meeteth with the burden of pouertie and want in this present world, and therefore may be called the poore mans promise, who doeth not looke high about the point of nourishment, and doeth not complaine except he feele some want thereof. In the poore mans house are not heard the complaints

plaints that great men make, as that the King frowneth vpon him, and hee is forbidden to come into his presence : that his child is stollen from him, and meane-  
ly maried against his liking : that hee  
hath lost a great estate by the wracke of  
such a ship , by the breaking of such a  
tradesman, and by the falsehood of such  
a servant. These and such like are the  
complaints of great men , and neuer  
heard in poore mens houses , but their  
complaints are commonly these : I am  
not able to pay my debt, I am not ready  
to pay my rent, and I feare to be cast into  
prison for the one , and to be throwen  
out of my house for the other ; I haue  
no prouision against the colde winter,  
nor money in my house to make prouis-  
sion : the raine beates in at euery corner  
of my house , and I am not able to  
repaire it : my wife , my selfe and chil-  
dren want both meate and clothes , and  
winter comes on vpon vs : and these  
hard times affoord much expence , and  
little getting : charitie is become cold,  
and her benummed hands now giue no  
almes : Justice also is growen very flee-  
pie , and scarce holdes vp her head to

reckon with the labourer, and to giue him his hire: and how wee shalbe fed, clothed and nourished, I can not tell. These are the poore mans complaints, and this promise meeteth with these complaints, and assureth nourishment, and therefore it may very well be called the poore mans promise.

**God will nourish his poore that attend upon his hand.** For the truth of this promise, that God will nourish them that cast their burden of want vpon him, that is, attend reverently in well doing vpon his hand for maintenance, it appeareth plainly by the Lords bountie, hee gaue vnto **He sendeth enough for all in general.** Adam and vnto his posteritie, all the fruites of the earth, and all the hearbes of the field, hee gaue vnto Noah and to his sonnes, all liuing things that breed and liue, either in the aire, or vpon the land, or in the sea: this large grant is registered by Moses, saying, *The feare of you & the dread of you shall be upon every beast of the earth, and upon every foule of the heauen, on al that moueth on the earth, and upon all the fishes of the sea: into your hands are they deliuered, every thing that moueth and lineth shall be meate for you, as the greene bearbe haue I given you all things.*

**Gen.9.2.**

things. Heere is prouision inough, feare not want : the great depths of the sea, the spread plaines of the earth, and the vast compasse of the aire, are Gods store houses, filled with foode and prouision of all kindes for thee : so that there must be no fish in the sea, no fowles flying through the aire, neither hearbe, fruit nor beast vpon the face of the earth, if there be no foode for thee. Yea all liuing creatures must want foode before man can want foode, because euен all those other creatures are appointed and giuen to man to be his foode.

But thy present pouertie maketh thee to say, thou fearest not but God will alwaies send inough for all, but thou seest that craft, couetousnes, and oppression gather such superfluous abundance into some mens hands, that thou art afraid, lest that out of that sufficient store that God doeth send for all, thou shalt not be able to get a sufficient portion for thee and thine. Thou confessest that God in this world, as a great Lord in his familie, maketh prouision and allowance fully and plentifully: but men as vnfaithfull stewards, make ynequall di-

*God send-  
eth inough  
for all, but  
couetousnes  
intercepteth  
it, and the  
poore can-  
not get their  
part.*

uisions, and some haue to much, to serue euен their intemperate and immoderate lusts; and othes haue too little to serue euен their necessarie vses: and therefore though thou fearest not but God will send, yet thou fearest how thou shalt get sufficiencie.

*God giueth  
him gifts  
by a parti-  
cular prouis-  
cence to  
everyone.*

To cheare thy heart against this feare, know that God, sending his blessings, sends them not blindely: as also when he taketh them away, he doeth not take them away blindely: but both in giuing and taking away, hee appointeth who shall be filled, and who shall remaine emptie, by a prouidence reaching particularly to euer person, both great and small. Therefore doeth he challenge it to be his worke, when any becommeth rich, or remaineth poore, when any is filled with his blessings or remaineth emptie; and the faithfull doe so acknowledge it. *Hannah the mother of Samuel* 1 Sam. 2.7. *faith of him, The Lord maketh poore, and maketh rich, bringeth low and exalteth.* Yea God doeth challenge it to be the worke of his hand, guided by iudgement and mercy, for the good of his Saints and seruants, that feeling their wants,

wants, doe seeke their maintenance of him, casting this their burden vpon him, as they haue before beene taught, The Prophet *Esay* testifieth so much plainly vnto vs, hauing these words. *Thus saith the Lord God, behold, my seruants shall eat and yonshaibe hungry (he speakest to idolaters) behold my seruants shall drinke, and yee shall be thirstie: behold my seruants shall rejoice, & yee shall be shamed.* Esay 65.13  
So that if thou continue to serue God faithfully in thy place, thou shalt bee nourished, and hee will fill thy heart with foode and gladnes, when wicked men shall want: yea the Prophet *Danid* knowing the care that God hath of his, is bold to say, *In the daies of famine, they shall have enough.* Psal.37.19. Yea God will performe this, the godly poore that depend vpon him, whē he is rich & wealthy, that seem to haue the world at will, & to be Lords of plentie and abundance, shall want and suffer penurie as the blessed virgin *Mary* the mother of our Lord *Iesus*, out of her obseruation, testifieth in her holy song, saying, *Hee hath filled the hungry with good things, and sent away the rich emptie.* Consider these things, and Luke 1.53;

thou shalt see, that hee that sendeth  
iough for all in generall, will send al-  
so iough for thee in particular: and he  
that sendeth it for thee, will also con-  
uey it to thee, & so conuey it that thou  
shalt receiue it, and vse it, and shalt be  
nourished with it, and see his goodnesse,  
and haue cause to praise him for thy por-  
tion, when others of wealthier estate,  
shall want, or in their abundance shall  
not be kindly nourished, their abun-  
dance prouing vnto them, as the dainty  
Quailes proued to the lusty Israelites,  
wherwith they were choked while they  
fed vpon them.

For a perfect conclusion of this dis-  
course, that God will nourish them, that  
in their wants doe wait vpon his hand  
for their food and maintenance, I will  
adde that diuine sermon of our Sauiour  
*Mat. 6. 15.* *Christ in the Gopel of Saint Mathew,*  
*I say unto you, be not carefull for your life,*  
*what yee shalle eat, or what yee shal drinke,*  
*nor for your bodies, what you shal put on:*  
*is not the life more worth then meat? and*  
*the body then raiment?* His Argument  
is this, God hath giuen vs our bodies  
more worth then clothes, and he hath  
giuen

giuen vs our life more worth then meat :  
and finding him bountifull in bestow-  
ing the greater things, why should wee  
distrust his goodnesse in the smaller  
things? Then follows in the same place,  
*Behold the fowles of heauen , for they sow Mat. 6. 26.*  
*not, neither reape, nor carry into the barns,*  
*yet your heauenly father feedeth them : are*  
*ye not much better then they ? which of*  
*you by taking care is able to adde one cubit*  
*unto his stature?* His arguments in these  
words are two , the first is this : God  
feedeth those creatures , to whom hee  
hath giuen no skill at all to make prouision  
for themselues , and they are also  
vile and of no price in his sight : then  
why should we that are precious in his  
eyes , and to whom hee hath also giuen  
meanes and skill to make prouision, and  
to lay vp for our vse , why should wee  
distrust his goodnesse ? His second ar-  
gument is this : our distracting care can  
effect nothing , therefore it is vaine for  
vs to take care : and it is good and safe  
quietly to rest vpon him. He addeth fur-  
ther in that speech, *And why care yee for* Mat. 6. 28.  
*raiment ? learne how the Lillies of the field*  
*doe grow, they laboure not, neither spin, yet*

I say unto you, that even Salomon in all his glory, was not arrayed like one of these: wherefore, if God so cloath the grasse of the field, which is to day, and tomorrow is cast into the oven, shall hee not doe much more unto you, O yee of little faith? For apparrell, one part of our care, his argument is as before for food: God beautifully clotheth the grasse, that hath not skill to prouide or fashion apparrell for it selfe, and it is also vile in his sight: then why shoulde wee that are precious in his sight, and haue both meanes and skill to prouide and fashion clothes for our backes, why shoulde wee distrust his

**Mat. 6.31.** prouidence. Lastly, he addeth, Therefore take no thought, saying, what shall we eat? or what shal we drinke? or wherewith shall we be clothed? (for after these things seekethe the Gentiles) for your heavenly father knoweth that yee haue neede of these things: but seeke yee first the kingdome of God, and his righteousness, and all these things shall bee ministred vnto you. His arguments, for foode and clothes together, to perswade vs to rest vpon God are these: it is heathenish to take such care for these thing, therefore it is uncomely

comely for Christians to take such care. Secondly, the giuer of all things, that careth for vs, knowes our wants, therefore wee neede not to afflict our selues with care for them. Lastly, the sure way of obtaining these things at the hands of God, is (not to take thought for them but) in our calling to obey God in righ-teousnesse, that hee may reigne in our hearts. If we take care of this, then God without our care will prouide vs of all necessaries. Such is the Diuine sermon of our Sauiour Christ, assuring vs that God will nourish vs.

CHAP. XXXIIII.

 E haue considered the first part of the promise in these words, *And he shal nourish thee*: which I call the poore mans promise, that desireth nourishment, and therewith resteth contented. The second part of the promise followeth in these words, *He wil not suffer the righteous to fall for ever*. These words answer aptly to his fall from that height

*The second part of the promise.*

height of honor, wherein he lately stood in *Israel*. And being by him deliuered to other eares, it serueth them more generally, to assure them of recovery from euery fall. And therefore it may well be called the common promise, giuen for the comfort of all men, that are born downe by, and fallen vnder the weight of any burden.

*How many kinds of falls* promise, let vs consider of the falls that *there be*. Gods seruants doe vsually take, which are many, not onely in number (their particular being reckoned) but also in kind (the severall sorts being counted:)

**Pro.24.16.** *Salomon saith, A iust man falleth seauen times a day, & riseth againe,* not so often falling still in the same kind, but diuersly falling in severall kinds, and obtaining helpe to rise againe from euery fall: and these many falles may be reduced vnto two generall heads, for either a man falleth into sinne, or hee falleth into some misery and trouble that sinne maketh our life to be subiect vnto. And vnder these two names of sinne and misery, we will speake of these falles, and consider how true this promise is, that GOD will

will not suffer the righteous to fall for  
euer.

The first of these falles, is our falling into sinne. For the commandements of God, being (as so many paths) beaten out before our faces; for vs to walke in, he that keepeth them, is as one that walketh vprightly with God : and hee that transgresseth and breaketh them, is as one that stumbleth in his way and falleth downe flat, to his great danger. Therefore doe we call *Adams* sinne, the fall of *Adam*. Therefore doe we call the lighter errours of the Saints their fli-dings, and their grosser errours we call their falles. And this name of fall is giuen to the sinne that we commit by the Prophet *Hosea*, saying, *O Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquity.* This is a dangerous fall <sup>Hos.14.12</sup> <sub>This kind of fall is most dangerous.</sub> whereof it behoueth vs to take great heede. *Heli* the Priest fell from the seat whereon he sate, & brake his necke: *Abaziah* the sonne of *Abab* King of *Israel*, fell thorow the Lattise-window in his vpper chamber, and bruised his body, whereof he died. Yet is not such a fall, as either of them haue taken, any

any thing neere so dangerous, as to fall into sinne. This fall of sinne made the Angels fall out of Heauen, and out of the fauour of God irrecoverably. And it made our first parents fall out of Paradise, and from that blessed estate of innocence and immortality wherin God created them. And many of their posterity, by falling into sinne, doe fall from God, and sinke downe into hell, and there perish eternally. It behoueth all men therefore to take heed of it, as the

*1.Cor.10.12* Apostle aduiseth saying, *Let him that standeth, take heede lest hee fall.* There is no man of so sure footing, that can walke steedily in Gods commandements, without sliding and falling: for as

*Jam.3.2.* Sant James saith, *In many things we sinne all.* And the more weake our footing is, the more warily we had need looke unto our waies, that as much as is possible, we may escape falles: especially considering how dangerous it is, in this kind to fall.

*He raiseth  
by repen-  
tance them  
that are  
fallen by  
sinne.*

But yet such is the mercy of God, that he will not suffer the righteous to fal for euer, but in due time, hee will raise vp them by repentance that are fallen by their

their sinnes. To which end hee giueth vnto vs his word, that teacheth vs the way wherin we shoulde goe : and sendeth vnto vs his messengers with that word in their mouthes , that they may be our guides : to that end he prepareth our eares for the hearing, and our hearts for the vnderstanding of that word, that we may learne and profit thereby. After this he humbleth our will and bringeth into order all our affections , that our knowledge may not be idle, for want of willing obedience. And because neither knowledge nor williugnesse are able (by reason of our weaknesse) to effect any thing without him, he also strengthneth vs , and worketh in vs what hee would haue wrought by vs . As the Apostle speaketh . *It is God which worketh in you both the will and the deede out of his good pleasure.* Thus he proceedeth in his good worke to raise vp by true re-pentance, them that were fallen by their sinnes. And to assure vs thereof, that we may with comfort hope for the helpe of his grace, when our weaknes hath made vs fall into sinne. Hee hath giuen vs many gracious promises . For thus hee

Phi. 2.13.

faith

Psa. 32.8.

saith in the Psalme, I will instruct thee  
and teach thee in the way that thou shalt  
goe, and I will guide thee with mine eie.

Ier. 31.33. Thus hee promiseth in the Prophecy of  
Ieremy, I will put my Law in their inward  
parts, and write it in their hearts. And

Eze. 36.25. thus hee speaketh by the Prophet Eze  
kiel. Then will I powre cleane water upon

you, and you shall be cleane ; yea from all  
your filthinesse, and from all your idols wil  
I cleanse you : a new heart also will I give  
you, and a new spirit will I put within you :  
and I will take away the stony heart out of  
your body, and I will give you a heart of  
flesh : and I will put my sprit within you,  
and cause you to walke in my statutes, and  
ye shal keepe my iudgements and doe them.

These and many such gracious promi-  
ses hath God giuen vnto vs, to assure vs,  
that when the righteous fall into sinne,  
hee will raise them vp againe by repen-  
tance. Hence haue issued the calling of  
the Gentiles, and the conuersion of all  
vnbeleeuers, that for many succeeding  
ages liued in ignorance and sinne, and  
yet in the end obtayned mercy to re-  
turne to God by repentance. Hence  
hath issued the regeneration and new

birth

birth of the Saints, that being originally shut vp in vnbeleefe, and naturally dead in trespasses and sinnes, haue beeene quickned by Gods grace, and begotten againe by the word of truth to be the first fruits of his creatures : and by his mercifull worke haue been brought out of darknesse vnto his glorious light, to liue thenceforth, not as children of darknesse and of the night, but as children of the light and of the day. Hence hath this issued, euен that God will not suffer the righteous to fall for euer: and from their daily slidings hee doth raise them , that when they haue sinned as Adams children, they may repent and amend as the children of God. The Prophet saith in the Psalme, *The secret of the Lord is reuealed to them that feare him, and his couenant to giue them understanding.* Let the righteous therefore, that either finde their owne ignorance, in mischoosing their way , or feele their owne weakenesse in walking in their way, let them pray vnto God for grace, that he will not suffer them to erre, and fall for euer : aud let them say vnto God with the Prophet, *Teach mee thy way O*

*God, and leade me in a right path.* This is the first kinde of fall to fall into sinne, and it is the worst, because it draweth with it the second kinde of fall, which is to fall into misery.

## CHAP. XXXV.

*The second  
kinde of fall  
is to fall in-  
to miserie  
for sinne.*



*These mis-  
eries are of  
two sortes  
inward and  
outward.*

HE second kinde of fall, in which God will not suffer the righteous to fall for euer, is an effect of the former, produced by the iustiudg-  
ment of God, namely a falling into misery. This kinde of fall, mankinde had never beene acquainted withall, if they had not taken the first fall, for if man had never sinned against God, God would never haue suffered man to haue felt any misery. This kind of fall into misery is of infinite variety, no man can number the severall miseries and troubles, that sinne hath made our life subiect vnto: yet they may be reduced to two gene-  
rall heads, for either they are iudge-  
ments vpon the inward man, inward mi-  
series

series and afflictions vpon the soule : or else they are outward iudgements vp-  
on the outward man , in outward  
things that touch not the peace of the  
soule.

The inward iudgements and miseries, *what are*  
which follow the fall into sin, and wher-  
into for sinne man falleth, are either the *these in-*  
blinding of our vnderstanding , and the *ward miseri-*  
hardening of our heart, often inflicted as *ties and*  
punishments of foregoing sinnes ( and *judgements*  
such was the iudgement of God vpon  
*Pharao*, whose heart God hardened,  
and such a iudgement and misery the *Paul telleth vs*  
Apostle *Gentiles* fell  
into as a punishment of precedent sins  
when he saith, *Wherefore also God gave Rom. 1.24:*  
*them up to their hearts lusts, unto un-*  
*cleannessse, to defile their owne bodles be-*  
*tweene themselves.* And in many more  
words he recordeth that iudgement) or  
they are those feares and terrors of  
heart , that cast vs downe from hope,  
that empty our soules of comfort , fill  
them with feares, and make vs as it were  
to stagger, shrinke, and fall in our faith:  
of this kind is that iudgement that God  
threatneth by *Moses*, in these words, *the*

*Lq 2**Lord*

**Den. 2.28.** Lord shall smite thee with madnesse, and with blindnesse, and astonishment of heart, when a man is amazed and confounded with his feares, that hee knoweth not which way to turne him for comfort and helpe, and deepe fallen into this miserie were they whom **Essay** speaketh of saying. *The sinnes in Sion are afraid, a feare is come upon the hipocrites: who among vs shall dwell with the devouring fire? who among vs shall dwell with the everlasting burnings:* They conceiuued no otherwise of God then of a consuming fire, and therefore feare possessed altogether their hearts, hope vanished, faith had no abiding there. And all these inward miseries, falling immediately vpon the soule, and the facultie thereof, tend chiefly to this, to ouerthrow our faith, & by decay of it to ouerthrow vs, for faith is the firme standing of our soule, grounded vpon the assurance of Gods mercy. Therefore doeth the **A. Cor. 16. 13.** postle vse this phrase. *Watch you, stand fast in the faith, quit you like men, and be strong.* Because he that hath the stronger faith, standeth the more strong and steadfast, and hee that hath the weaker faith, standeth

standeth more weakely and loose, and  
thoug the faith of the Saints of God,  
once giuen vnto them, neuer totally de-  
caith, (for as the Lord Iesus saith, hee  
praised for the continuance and confir-  
mation of Peters faith, to whom he said,  
*I haue praised for thee, that thy faith faile* Luke.22.  
*not.* So he praised for all his chosen ones 32.  
that beleue in him, when he said to his  
father. *I pray not for these alone, but for* John.17.  
*them also, which shall beleue in mee tho-* 20.  
*rough their word*) Yet the faith of the  
Saintes suffereth sometimes an eclipse or  
deceasing, & at some other times an in-  
creasing whereby as in the increasing of  
their faith they stand fast and are full of  
comfort, so in the deceasing of their faith  
their footing becommeth slipperie, and  
they take many sore falles, & feele their  
hearts oppressed with feare: as it was  
with David, when he cried out, *My God* Psal.22.8.  
*my God, why hast thou forsaken mee,* and  
art so far from my health, and from the  
words of my roaring. And when he com-  
plained at another time, saying, *Mine* Psal.55.4.  
*heart trembleth within mee,* and the ter-  
rors of death are fallen upon mee: feare  
and trembling are come upon mee, and an

barrible feare bath covered mee. In this manner, their faith at that time being in the wane, the righteous oppressed with a weight of anguish and feare, doe often fall through the shrinking of their faith, and feele themselves sore bruised in their soules;

*He raiseth them up  
that are fallen into  
these inward mis-  
eries.*

But yet such is the mercy of God that he doeth not suffer the righteous, being fallen into these inward judgements and miseries, to fall for ever. And if it be a blinded vnderstanding, or a hardened heart, that they are fallen into, he raiseth them vp out from a blinded vnderstanding by sending the knowledge of the truth. As the Lord Jesus sent Paul among the ignorant Gentiles with this commission, *I send thee to open their eyes,  
that they may turne from darkness to light,* &c. And he raiseth them up from hardnesses of heart, by mollisying their hearts, as hee promiseth by Ezekiel, saying, *I will take away the stonie heart out of your body, and I will give you an heart of flesh.* And if they be fallen into any feare and terror of conscience, he raiseth them vp by repairing their faith, and by reviving their comfort. To that end he bringeth

to

to their remembrance the large promises of his grace, the boundles measure of his mercy, the riches of his free & vnchangeable loue : and then doeth hee make them remember, that they haue a mediator that died for their sinnes, and rose againe for their iustification , and ascended into heauen to prepare a place for them, and sitteth on the right hand of his father,in highest fauour and greatest authoritie , to make intercession for them, continually vrging the vertue of his death and bloudshedding, that hath taken away the sinne of the world, who is the prince of peace, that hath made their peage, and is that beloued sonne in whom the father is well pleased,making vs accepted in that his beloued. To the same end doeth he spread the beames of his louing countenance , and cause the light thereof to shine within their consciences , sending downe the spirit of adoption into their hearts,to beare witnes with their spirits , that they are the sonnes of God : so raking together the sparkes of their almost smothered faith, from among the cold ashes of anguish and feare, where it lay deepe couered,

giuing heate and life vnto it with the warming fire of his comfort : so that they begin to lift vp their heads , and to reioice their hearts, and to shake of their their sorrow and feare, and to glorie in

Luke 1.46 God, saying with the blessed virgin, *My soule magnifieth the Lord, and my spirit re- joiceth in God my Sauour.* And with the

Psal.30.11. Prophet David, *Thou hast turned my mourning into ioy, thou hast loosed my sacke, and girded mee with gladnes.* And that God doeth thus , not suffring the righteous to fall and languish in these inward miseries for euer, besides the ex- perience of Gods elect , daily renewed with light and grace, and daily refreshed with comfort and peace , the scriptures also doe testifie it to be the gracious manner of Gods dealing with his cho-

Psal.147 3. sen. The Prophet saith of him. *Hee healeth those that are broken in heart, and bindeth vp their soares.* These words can be referred to no other worke of God : for the more sure and full performance whereof, God sent his sonne into the world, who came to call sinners vnto re- pentance , and to seeke and sauе them that were lost, giuing repentance vnto Israel

Israel and remission of sinnes, so lifting vp them that were fallen downe, by any inward iudgement of God, any way punishing them in their soules for their first fall into sinne.

This was the inward miserie, vpon the inward man, whereunto men fall that haue fallen into sinne. There is another miserie into which men fal for their sins, God in his iust iudgement thrusting <sup>fall.</sup> What are  
the out-  
ward mis-  
eries where-  
unto men  
fall. them forward, which I call outward misery, because it is not the stroke of the heart, though the heart afterward be grieved for it. This kinde of outward misery into which men fall is full of variety, & vnder one head there are diuers branches contained: for some of these fall vpon vs by the good worke of God to trie vs, to exercise our faith, to correct and humble vs: and some doe fall vpon vs by the malice and in justice of men and Angels, to ouerthow vs in our faith or our pietie (as the diuell hoped by *Jobes* losses to make him blaspheme God) or at the least to vexe and grieve vs, and to make vs murmur: so differing in regard of the author from whom they come, and of the end for which they come

come. They differ also in regard of the  
subiect matter of them, for some of these  
outward miseries happen to vs in our  
name and credit, wounded and impaired  
by lying, slandering, and the spite of  
cuill tongues: or they happen to vs in  
our bodies, & reach euен to the danger  
of our liues, by sores and sickenesse, by  
blowes and bruisers, by maimes and  
woundes: or they happen to vs in our  
estate & goodes, when we are deceiued,  
robbed, spoiled, & deposed from offices  
of profit and worship: or they happen  
to vs in our libertie, when we are banishe  
d from our native countrie, or confined  
to some restrained boundes which wee  
must not passe, as *Salamon* confined  
*Shehes* to his house in *Ierusalem*, or we  
are committed to some prison: or they  
happen to vs in our friends, by death ta  
ken away from vs, that were our main  
tenance, our countenance, our credite,  
and safegard they and they being remoued,  
we are left naked and Orphans in a pittie  
les world: By which outward miseries  
(of so great and greater varietie) we fall  
from estimation and loue of the people,  
from health, strength, and beautie, from  
riches

riches and plentie, from freedome and libertie, from comfort and refuge, into suspicion and an euill name, into weake-nes and leanenes, into pouertie, thral-dome, and much contempt: and aduan-tage is giuen vnto our aduersaries, to insult and glory ouer vs, and many men haue beene dangerously bruised with such falles of this kinde.

But yet such is the mercy and good-  
nes of God, that hee will not suffer the  
righteous (fallen into these miseries) to  
fall for euer, but in due time he will raise  
them vp, and deliuern them. The slander  
of *Susanna* was wiped away, and shee  
was discharged of the fowle imputation,  
laied vpon her by the wicked Elders,  
with honorable repaire of her credit.  
The imprisonment and affliction of *Io-  
seph* after some yeates was done away,  
and he was brought forth and made a  
great commander in the land of *Egipt*.  
*Job* was spoiled of his goodes, robbed  
of his children, miserably afflicted in his  
body, and brought most low, for hee  
could not fall more low, and liue; but  
God did graciously restore *Job* in  
all his losses, and he ended his daies in  
honor

honor and peace. Mordechai and the *Iewes*, by the wicked devise of *Haman*, were fallen deeply into contempt and danger of death, yet by the meanes of *Hester* it pleaseth God, to cast downe their enemies into destruction, and to raise vp the *Iewes*, both to repaired credit, and to secured life. Saint *Paul* confesseth writing to the *Corinthians*, that being in *Asia*, hee was with afflictions and sicknes, *Pressed out of measure*, puffing strength, so that he altogether doubted enen of life, yea he received the sentence of death in himselfe. But when he was fallen and brought so low, God raised him vp by restoring health, and would not suffer the righteous Apostle to lie for euer, as also he confesseth in the next words, saying, *God which raiseth the dead, delinered me from so great a death, and doeth delinuer me, in whom I trust that he will yet delinuer me.* I might easily fill many leaues with examples of the righteous seruants of God, whom being fallen into these outward miseries, hee mercifully raised vp but I will forbear, and remember only a testimonie or two, that manifestly shew, how God in these, as in other kindes

3.Cor.1.8

kindes of falles, though hee suffer the righteous to fall, yet he doeth not suffer them to fall for euer, but will raise them vp and reduce them to a better estate. Heereto pertaine the words of *Eliphas*, speaking of the almighty. *He maketh the Iob.5.18.*  
*wound and binderh it vp, bee smiteth and his hands make whole: bee shall deliuere thee in six troubles, and in the seventh the euill shall not touch thee: in famine he shall deliuere thee from death, and in battell from the power of the sword. Thou shalt be bid from the snare of the tongue, and thou shalt not be afraid of destruction when it commeth: but thou shalt laugh at destruction and death, &c.* If God send the euill, he will send the remedie: if he send danger, he will send deliurance: if hee affright with feare, hee will comfort with saluation: if he cast downe, he will raise vp againe, and will not suffer the righteous to fall for euer. And he will doe this not at one time alone, but at all times: not in one manner of miserie alone, but in all kindes of miseries. The Prophet *David* saith of this mercifull worke of Gods hands raising vp out of miseries. *Great Psal.34.19.*  
*are the troubles of the righteous, but the*

*Lord*

*Lord delivereth him out of them all,*

*If not in this life, yet this world, and during this life, yet most certainly after this life.*

And if happily this be not effected in this world, and during this life, yet most certainly God doth raise vp the righteous that were falne, and frees them from all, both outward and inward miseries in an other world, and after this life. The Prophet *Esay* doth tell vs, that when the righteous perish (for so the world censurere their death) and when mercifull

*Essay 57.1* men are taken away, then *the righteous is taken away from the euills to come* r their death is a full deliuering of them from al troubles, and therefore a lifting of them vp from all the miseries into which they were fallen. And for prooife hereof, it is most cleere, that the Lord *Iesu* reporteth of the poore *Lazarus*, in the gospel of Saint *Luke*, that man was fallen lowe into the pit of pouertie, so that hee was compelled to begge for his maintenance at other mens doores: and he was fallen as deepe into the gaping gulfe of sickeenesse and diseases, for hee was full of sores, and the dogges licking him were his best leeches, his pouertie could not purchase the helpe of any other (to cure him) in this world. And during this life he

he was never raised vp from this fall, and yet God did not suffer him to fall forever. For at the last hee died, then ended all his miseries, then came glorious exaltation, for he was carried by Angels in. *Lu.16.22;* to Abrahams bosome. Where, of his entertainment (farre differing from his late condition in this world) Abraham said to the rich man, *Now is he comforted as and thou art tormented.* So that if GOD doe not raise the righteous from these miserable falles while they liue, yet hee will surely doe it after death: and if hee doe not exalt them, and set them vp on high in this world, yet he will surely lift them vp, and exalt them in the world to come, and place them together in the heauenly places, farre aboue the reach of all miserie (*where there shall bee no more death, neither sorrow, nor crying, neither shall there be any more paine*) and where among the queeres of holy Angells, and in the middest of all true and eternall delights, they shall for euer reioyce and praise god. For of gods house, where the righteous departed shal have their dwelling places for euer, *David saith, In thy presence is the fulnes of ioy, and at thy right hand* *Reuel.21.* *Pial.16.11*

*b*and there are pleasures<sup>®</sup> for euermore.  
Thus haue you heard how GOD will  
helpe the weary and laden, that cast their  
burden vpon him, he will nourish them  
that want, and raise vp them that are fal-  
len.

## CHAP. XXXVI.

*The conclu-  
sion of all.*



Ow let vs for a Conclusion, Consider wherfore these promises were added. Euery one may readily perceiue & vnderstađ the purpose of the Holy-ghost in it: namely, to incourage men to practise the aduice giuen them in the precept before, knowing, and assured by these promises, that their labour shall not bee in vaine. Then let vs make such vse of these promises, and seeing God will nourish his poore that wait vpon his hand, and will raise vp his righteous seruants that craue his helpe, and though he see, and suffer them to fall, yet wil not suffer them to fall for euer: Let vs come ynto him with

with our burdens, and call to this strong helper to ease vs, to whom the Prophet truly saith in the Psalme, *Thou Lord hast not failed them that seeke thee.* They that trust to other helpes, euen to helps that are in their owne hands, being men of power, likely to breake thorow all difficulties, they shall misse: but they that seeke help of the Lord, and cast their burden vpon him, shall not misse. The Prophet saith, *The Lions doe lacke and suffer hunger, but they which seeke the Lord shall want nothing that is good.* The lion is the Lord of the forrest, he hath strength and courage to catch the prey. Such as bee the strong and commanding lions of the world shall be disappointed, when the sheepe of GODS pasture, seeking vnto him, shalbe fedde and preserued. And the rather seeke him, because he offereth himselfe to bee found; the rather bring your burdens vnto him, because he calleth for them. Heare his voice, and take that course, that may turne to your souls peace. God speaketh thus in the Prophetic of Esay, *Ho, every one that thirsteth, come yee to the waters, and you that haue no siluer come buy and eate, come I say,*

Rr

say,

Esay 55. 1.

say, buy wine and milke without siluer,  
and with money : wherefore doe yee lay  
out siluer, and not for bread ? and your la-  
bour without being satisfied ? Harken di-  
ligently vnto mee, and eate that which is  
good, and let your soule delight in fatnesse:  
Incline your eare, and come vnto me, heare  
and your soule shall live. And I will make  
an euerlasting couenant with you, even the  
sure mercies of David. Heere God offre-  
reth all mercies, all deliuernace, all sal-  
uation ; and offereth it freely, without  
desert, merit, price, or recompence, on-  
ly if wee will come vnto him, will pray  
vnto him, hearken vnto him, and rest  
in him. You therefore that are hungry,  
and weake, that are thirstie and faint,  
that are poore and emptie, that are sicke  
and pained, that are sorrowfull and hea-  
vie, and that are laden and wearie; come  
vnto the strength of Israel, come vnto  
the Lord of Hostes , come vnto this  
mighty and strong helper, that offereth  
to beare yout burdens, and to giue you  
ease : and after the counsell of the Pro-  
phet, Cast thy burden vpon the Lord, and  
hee shall nourish thee, he will not suffer the  
righteous to fall for ever . And vnto this  
great

great Lord, our strong helper, euen to  
GOD the Father, GOD the Sonne,  
and GOD the Holy-ghost, three  
Persons, and one immortall  
and only wise God, be  
honor and power  
cuerlasting,  
*Amen.*

2.Tim.chap.4.v.18.

*The Lord will deliuer me from euerie euill  
worke, and will preserue mee to his  
heauenly Kingdome : to whome bee  
praise for euer and euer. Amen.*

*Finis.*